

A

# PARAPHRASE

ON THE

## Book of ISAIAH.

WHEREIN,

For the clearer understanding of the Words  
of the PROPHET, the whole TEXT,  
and PARAPHRASE, are printed in separate  
Columns, over-against each other; and  
ARGUMENTS placed before each CHAPTER.

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By PHILIP BEDINGFIELD, Gent.

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*We have a more sure Word of Prophecy;  
whereunto ye do well that ye take heed, as  
unto a Light that shineth in a dark Place,  
until the Day dawn, and the Day-Star arise  
in your Hearts, 2 Pet. i. 19.*

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L O N D O N :

Printed for THO. WOTTON at the *Three Daggers*  
and *Queen's Head* against St. Dunstan's Church,  
JAMES LACY at the *Ship*, and J. SHUCKBURGH  
at the *Sun*, between the two *Temple Gates*; all in  
Fleet-Street. M DCC XXVI.



ОН ТО

Book of Isaiah.

WINTERTON

For the greater understanding of the Word  
of God, the BIBLE, the WITNESS OF THE  
PROPHETS, the WITNESS OF THE  
GOSPEL, & the WITNESS OF THE  
LAW, COMPILED IN EIGHT CHAPTERS,  
BY THE HOLY SPIRIT, FOR THE  
COURT OF THE HOLY CHURCH.

43.

THE KINGDOM OF GOD.

4 6

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TO THE

R<sup>t</sup> Rev<sup>d</sup>. Father in God,

J O H N,

Lord Bishop of *Norwich*.

My Lord,

**A**lthough I have not the Honour to serve at the Altar, yet as *Divine Providence* has made You *Overseer* of the *Dioceſe* wherein I live, You are become my *Spiritual Father*. By virtue of which Relation I am embolden'd to lay before You a ſmall *Essay* for the

## The Dedication.

Service of Religion. You have lately made Your Primary Visitation, and enquired into the Conduct of Your Clergy, permit Your Lay-Son to wait upon You, after them, with an account of my Expence of Time.

The Fathers and other learned Divines, are wont to compare the Church Militant to a Ship. I hope it may be an Apology for this my Undertaking to observe, that when the Vessel is threatened with Shipwreck, or boarded by Pyrates, it is the Duty not only of professed Seamen, but of any private Passenger, to lend his Hand in the common Danger; and at this Juncture the more allowable, because an Attack has been lately made upon Reli-

## The Dedication.

Religion by a *Lay-Hand*, and in the Case of *Prophecy*; so that I have no Reason to doubt of Your LORDSHIP countenancing my Endeavours to drive away the Mist of Error, and to rescue the Prophet *Isaiah* from false Glosses.

I have here a fair Occasion to take Notice of those many excellent Qualities and Endowments, which made Your LORDSHIP so fit for the *Episcopal Chair*, and do so conspicuously adorn That in which You are placed: But as I dare not undertake the Province of setting them in a due Light, neither would Your Modesty allow it, I shall conclude with begging Your Blessing, and offering up my fervent

# The Dedication.

Prayers for Your long Continu-  
ance among us, for the Benefit  
of this *Dioceſe*, the Interest of  
*Religion*, and the Honour of God  
in these Parts; so praying, I take  
leave to subscribe, as I ſhall make  
it my Care, to approve my ſelf,

My Lord,

Your LORDSHIP's most Dutiful

Son and Servant,

Philip Bedingfeld.

From Burnham-Thorp  
in Norfolk, Mar. 25.  
1726.

THE



## THE INTRODUCTION.



*SAIAH* had an extraordinary Call by a *Seraphim* to the prophetic Office.

His Commission was to reprove and condemn the Sins of *Judah* and *Jerusalem* especially; after that, the Iniquities of the *Ten Tribes* of *Israel*, and occasionally several *Heathen Princes* and *Nations*; and to prophesy of the State of the *Church* to its full Establishment in the *Faith* of the *Messias*, in the latter Days upon the Earth.

Accordingly he went to *Jerusalem*, drew up an heavy Charge against its Inhabitants, and in it laid open the heinous Sins, and various Provocations of God that prevailed amongst them, and of which all Sorts and

## The INTRODUCTION.

Degrees of Men stood accused; invites them to Repentance, as the only way to avert the impending Judgments; which if they would not do, he assures them, God would tear their Government in pieces, leave them neither Temple nor Civil Society, but would deliver them up to the Rage and Fury of their Enemies, who should drive them from their Native Country, and beloved Habitations, into strange Lands, and make them suffer under all the Outrages of War, Fire, and Sword, and every other Evil by which a Community might be destroyed. He particularly foretels the Destruction of *Jerusalem* by the *Babylonians*, and the Transportation of the *Jews* out of their own Land to *Babylon*, to remain in Captivity among the Heathens, till God of his own Free-Will, for the Covenants sake made with their Fore-Fathers, should release them.

The Prophet, to shew the *Omniscience* of God, records the very Name of the Person yet unborn, viz. *Cyrus*, an *Heathen Prince*, who should be raised up to bring about this mighty

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mighty Work: Prophesies, that by his Means the *Jews* should be carried back into their own *Country*, rebuild their *Temple*, and be settled again into a *Community*; that *Cyrus*, and this Deliverance from their temporal Calamities, should be a *Type* or *Figure* of their spiritual Deliverance from the Slavery of Sin and Satan by the *Messias*, whom God would in due Time send among them. And that they might know him at his coming, describes him by his Fore-runner, shews his miraculous Conception and Birth, and declares many evident Tokens sufficient to demonstrate him plainly to them. Yet, for all this, foretels, that they will reject him, and put him to Death as an *Impostor*; that therefore God would call Part of the *Gentiles* into the true Faith and Belief in the *Messias* in their room, and give the *Jews* over to Destruction for their Infidelity; that their City *Jerusalem* should be sacked, their Temple destroyed, many Thousands of them killed by the Sword, Famine and Pestilence, and the rest scattered over the Face of the Earth, and live for a long while as Vagabonds in all Kingdoms and

Na-

## The INTRODUCTION.

Nations. Yet the Time should come, that for his Mercy sake, God would after a wonderful Manner open their Eyes, and convert them also to the true Faith in the *Messias*; after which the remaining Part of the *Gentile* World, beholding the miraculous Conversion of the *Jews*, and the mighty and singular Acts of God's Favour to them, should desire to be admitted into their Community, and embrace the Faith of the *Messias*; that God would accept of them, and thenceforth abolish all Distinctions of *Jew* and *Gentile*, and constitute one pure *Church* of them both, under the Name and Title of *Christians*, which should continue under vast Privileges and Emoluments to the End of the World.

This is the chief Purport of the Book of **ISAIAH**: But these Things are not set down together, nor regularly follow each other in the several Chapters, but are scattered up and down, and mixed with Variety of other Matter; for these Prophesies were delivered at several Times, as the various Occasions called them forth, and seem to have been collected

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lected afterwards, and put together as they had Respect to their several Meanings and Designs, and may be plainly divided into four Parts.

Those that are full of Reproof, and therefore may be called the *Reprehensory Part*, are placed together from CHAP. i. to CHAP. xiii.

The Threatening or *Minatory Part*, from CHAP. xiii. to CHAP. xxxvi.

The Narratory or *Historical Part*, from CHAP. xxxvi. to CHAP. xl.

The Comfortable or *Consolatory Part*, from CHAP. xl. to the End.

The Prophet is said to have been of *Royal Extraction*, the Son of *Amoz*, who was Brother of King *Uzziah*; so without Doubt had the best Education, and was brought up in the Knowledge of all human Literature. To this Foundation God was pleased to add his Spirit, qualifying him with Gifts and Graces for the great Undertaking designed him, which was not to prophesy among the

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ordinary and inferior People, but to go to the Palaces of Princes, to the High-Courts of Justice, in the great City Jerusalem, and to the learned Doctors, and Priests, and Prophets among the Jews, and to argue against all the Corruptions of Life and Manners amongst them.

The Loftiness and Magnificence of his Style; the Nobleness of his Metaphors and Illustrations, his Inimitable and Divine Eloquence, together with his wonderful Discovery of Things to come, conspire to shew him a Man altogether extraordinary.

As his *Prophecies* are wrapt up in figurative Expressions and elegant Phrases peculiar to the Times wherein they were delivered, it has been the Exercise of divers Persons through the several Ages since their first Publication, to unfold and explain their Meaning; and there will still continue Matter enough for the most diligent Searcher to that End of Time in which they are fully to be completed.

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Many, indeed, are the Commentators upon him; but most of them being bound up in large Volumes, and some in other Languages than our own, are therefore Useless to the middle Sort of People, who are a numerous Party, and many of them well disposed to read. I have therefore collected the Sense and Meaning of the *Prophet* from these large Commentators, and put the Interpretation of his Words in such plain and familiar Language, by way of *Paraphrase*, in a small Tract, as, I hope, may make him intelligible to ordinary Capacities. 'Tis impossible, I think, for the most Eloquent in these Days to come up in the Beauty of Expression to his sublime Way of Writing; but a *Paraphraser* may give such Light into the various Expressions of our *Bible-Translation*, as to make them appear with greater *Lustre*, by being better understood.

It may not be improper here for the Benefit of *some Readers*, to give the Hint, that the Change of *Numbers*, from the Singular to the Plural; of *Tense*, from the Present to the

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the Future; of *Persons*, from God to the *Prophet*, and the contrary, which is frequent in many Chapters of this Book, is reckoned a grateful Variety in *Poetry*, in which some Parts of it are supposed to have been composed and written, as spoken in a sacred *Drama* or Representation.

One Remark, I desire *every Reader* to carry along with him throughout the whole Book, *viz.* That though the *Jews* were guilty of very many grievous Sins, which in Justice might call for Vengeance upon them, yet the Sin of *Idolatry*, was the Sin, above all others, that God seemed most to regard, to warn them against, and to forbear Punishment, 'till they had filled up the Measure of their Iniquities by this abominable Sin. It seems the chief Design of the *Prophet* to caution them against it, which you will find by the Pains he takes to represent the bringing the *Tree* out of the *Forest* to the *Carpenters Yard*, and from thence through all the Shops of the several *Artists*, till it is formed into an *Idol*; and then, after a most eloquent Manner,

shews

## *The INTRODUCTION.*

shews the Insufficiency of it to be any Ways able to help, assist, or protect them. And yet so perverse a People were the *Jews*, that upon every Occasion they relapsed into it, as will many of the unthinking Part of Mankind throughout all Ages, until the Time shall come, that God hath foretold by this *Prophet*, that he will convert the *Jews*, bring in the Fulness of the *Gentiles*, and cause the whole World to believe in our Lord and Saviour *Jesus Christ*, the *Messias*. Then is the concluding Stroke to be laid to the Destruction of *Idolatry*; for,

*Behold, the Lord will come with Fire, and with his Chariots like a Whirlwind, to render his Anger with Fury, and his Rebuke with Flames of Fire.*

*For by Fire, and by his Sword, will the Lord plead with all Flesh: And the Slain of the Lord shall be many.*

*They that sanctify themselves, and purify themselves in the Gardens, behind one Tree, in the Midst, eating Swines Flesh, and the*

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the Abomination, and the Moafe, shall  
be consumed together, saith the Lord.

CHAP. LVI. ver. 15, 16, 17.

Then when these *Idolaters* are destroyed  
God has promised to erect the full Kingdom  
of Christ, and constitute a *Church* free from  
false Worship, and all the whole World shall  
rejoice in the Salvation of God.





A

# PARAPHRASE ON THE Book of ISAIAH.

## P A R T I.

Containing the Reprehensory Chapters.

### C H A P. I.

In this Chapter the Prophet Isaiah severely reproves the Men of the Tribe of Judah, and the Inhabitants of Jerusalem, for several Sins: Makes them an Offer of Grace and Mercy from God, upon Repentance; but if they refuse it, he shews them how the Lord will plague and punish them, especially the Inhabitants of Jerusalem, till he has swept away all the Incorrigible, and caused the rest to amend their Ways.



HE Vi-  
sion of  
Isaiah  
the Son  
of Amoz,



HIS is the Book of the Prophecies of *Isaiah* the Son of *Amoz*, wherein he declares what Things the Lord God represented to him

B

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him in a Vision, that were to happen to *Judah*, and the Inhabitants of *Jerusalem*, and of which he prophesied in the Reigns of *Uzziah*, *Jotham*, *Abaz*, and *Hezekiah*, Kings of *Judah*.

*he saw concerning Judah and Jerusalem in the Days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah.*

2. He introduceth the Lord, the supreme Governor of all Things, speaking after this Manner, *viz.* Since Men are deaf to my Words, I will turn me and my Speech to the very Heavens and Earth, and call them to witness against those that should be my People. Hear therefore, O Heavens, and give Ear, O Earth: For it is not I the Prophet that speak, But the Lord himself complaineth of the Unthankfulness of *Israel*, saying, I first made them a People, and until this Time I have blessed and sustained them above all other Nations, yet have they refused to obey my Commandments, and have followed after strange Gods.

2. *Hear, O Heavens, and give Ear, O Earth: For the Lord hath spoken; I have nourished and brought up Children, and they have rebelled against me.*

3. The most stupid brute Beasts acknowledge and obey their Masters and Feeders; but the Children of *Israel* will not regard me, who have nourished and brought them up; they will not consider what I have done for them, so as to serve and obey me for it.

3. *The Ox knoweth his Owner, and the Ass his Master's Crib: But Israel doth not know, my People doth not consider.*

4. They are a sinful Nation; their Iniquities lie as an heavy Bur-

4. *Ah! sinful Nation, a People laden*

*laden with Iniquity, a Seed of Evil-Doers, Children that are Corrupters, they have forsaken the Lord; they have provoked the Holy One of Israel unto Anger; they are gone backward.*

Burthen upon them: They are the Children of very wicked Parents, and follow after their Fore-Fathers Transgressions: They are not satisfied with their own base Actions, but do all they can to corrupt and debauch others: They have forsaken the Service of the Lord: They have forced me their God to be angry with them; for instead of proceeding forward, and growing in Grace, which was their Duty, they are all fallen away from their former Professions, are grown worse and worse, and have impudently turned their Backs upon me.

5. *Why should ye be stricken any more? ye will revolt more and more; the whole Head is sick, and the whole Heart is faint.*

5. It is well known I have already tried to reform you by many Chastisements, yea, Judgments; yet ye will not amend: To what Purpose should I correct you farther, since I see you will still grow worse and worse? Those Parts of you that should be best, most eminent, and of greatest Use, are extremely out of Order.

6. *From the Sole of the Foot, even unto the Head, there is no Soundness in it; but Wounds, and Bruises, and putrifying Sores: They have not been closed, nei-*

6. Even from the highest to the lowest, from the meanest Slave unto the greatest of your Princes, ye are all miserably disordered and sinful, and are accordingly plagued, so as none of you are free from some grievous Judgment; and of such a Nature are your Sins, that they have ren-

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dered you incapable of Remedy or Mitigation.

*neither bound up,  
neither molified  
with Ointment.*

7. Your Wickedness will cause your Country to be laid waste, your Cities to be burnt with Fire: Strangers shall spoil your Land before your Faces, and you shall have no Power to help yourselves.

*7. Your Country is desolate, your Cities are burnt with Fire: Your Land, Strangers devour it in your Presence, and it is desolate as overthrown by Strangers.*

8. The Country about *Jerusalem* shall be so wasted, that that City shall be left alone, standing desolate as a Lodge in a Garden or Vineyard: There shall be no more Recourse to it, or Traffick in it, than in a City that is besieged.

*8. And the Daughter of Zion is left as a Cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a besieged City.*

9. And if God does not vouchsafe to be gracious unto you, contrary to your Deservings, by restraining the Fury of your Enemies, and mercifully saving some few, the whole Nation and Race of you will be as certainly cut off, as the People of *Sodom* and *Gomorrah* were.

*9. Except the Lord of Hosts had left unto us a very small Remnant, we should have been as Sodom, and we should have been like unto Gomorrah.*

10. Since then ye have made your selves as wicked as those infamous Cities that were destroyed with Fire from Heaven, let me call ye by the Names of those ye have imitated: Hear the Word of the Lord, ye Rulers of *Judah* and *Jerusalem*, this other *Sodom*; hearken

*10. Hear the Word of the Lord, ye Rulers of Sodom; give Ear unto the Law of our God, ye People of Gomorrah.*

11. To

ken to the Message I am to deliver you from God, ye People of this new Gomorrah.

11. To what Purpose is the Multitude of your Sacrifices unto me? saith the Lord: I am full of the Burnt-Offerings of Rams, and the Fat of fed Beasts, and I delight not in the Blood of Bullocks, or of Lambs, or of He-Goats.

12. When ye come to appear before me, who hath required this at your hand, to tread my Courts?

13. Bring no more vain Oblations, Incense is an Abomination unto me; the New-Moons and Sabbaths, the Calling of Assemblies, I cannot away with, it is Iniquity, even the

11. To what Purpose is the Formality of these your outward Sacrifices unto me, saith the Lord: As if the Multitude of Oblations, or the very Act done, could please me without due Affections?

12. When ye come to appear before me in the Temple, I shall not accept of your external Sacrifices, unless you offer them with a true Repentance for all your Sins, with Faith in my Promises, with hearty Love for me, and sincere Resolutions of continuing in the Ways of my Commandments: Without this, you offer a dead Carcase instead of a living Sacrifice.

13. I will not accept of any Sacrifices but upon these Terms: Your Incense shall be so far from being a sweet Savour unto me without this Purity of Heart, that it will provoke me more against you. Your meeting and assembling together on the Day of the New-Moons and Sabbaths, or other Festival Days, after so wick-

## A PARAPHRASE ON

ed a Manner, as you now do, I will endure no longer.

14. These solemn Feasts indeed I have instituted, and do well approve of in themselves; yet as they are celebrated by you, I loath and abhor them: Your wicked Way of Worship is so offensive to me, that I can no longer bear it.

15. And therefore I tell ye, that if ye are ever so earnest with me, I will not mind you: Make ever so many Prayers, I will not grant you your Requests; for ye are guilty of Murder, and those Sins I have forbidden you under Pain of my highest Displeasure.

16. Do not content your selves with your ceremonial Washings of the Body, but cleanse your Hearts, as well as your Hands, from all Filthiness of Spirit, as well as Flesh: Break off your evil and vicious Habits.

17. Gain the contrary Habits of Virtue and Goodness; shew your Religion to me in a more especial Manner, by practising Justice towards all Men; by helping thy Neighbour out of any Calamity that shall befall him: Consider the Case of him that wants a Father, and direct him; assist the Widow with what is in thy Power, though you expect no Reward from her for your Pains.

18. Come

*the solemn Meeting.*

14. *Your New Moons, and your appointed Feasts, my Soul hateth: They are a Trouble unto me; I am weary to bear them.*

15. *And when ye spread forth your Hands, I will hide mine Eyes from you: Tea, when ye make many Prayers, I will not hear: Your Hands are full of Blood.*

16. *Wash ye, make you clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil:*

17. *Learn to do well, seek Judgment, relieve the Oppressed, judge the Fatherless, plead for the Widow,*

18. *Come*

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18. Come now, and let us reason together, saith the Lord: Though your Sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wooll.

19. If ye be willing and obedient, ye shall eat the Good of the Land.

20. But if ye refuse and rebel, ye shall be devoured with the Sword: For the Mouth of the Lord hath spoken it.

21. How is the faithful City become an Harlot? It was full of Judgment, Righteousness lodged in it; but now Murderers,

22. Thy

18. Come now, and hearken unto me, make Use of all the Sense and Understanding you have, and consider of a Proposal I shall now make unto you: I the Lord your God do promise you, that though your Sins have been very heinous, and deserved the utmost Punishment, yet if ye will forsake them, and turn unto me, they shall all be perfectly forgotten, and ye shall be unto me, as if ye had never sinned.

19. Nay, if ye will obey me, and keep my Commandments, ye shall enjoy all Manner of Prosperity.

20. But if ye refuse this Invitation, and still continue to disobey my Commands, I will raise up those that shall come upon you, and with their Armies destroy you. You may depend upon it, that this will happen unto you; for I am not a Man like you, that utter Lyes, but am the Lord your God, who cannot lye, and therefore will be sure to do it.

21. Jerusalem was once an holy City, a faithful Spouse unto me; how comes it to pass that she is now turned Strumpet, and become desperately leud and debauched? Upright Dealing was once the constant Practice of all her Courts; it was famous for being the Seat of true Justice, but now unrighteous

teous and corrupt Judges oppress and wrong the Inhabitants.

22. Those good Graces that thou didst once profess to have, are now utterly corrupted and depraved: Thine Obedience, which was once sincere and pure, is now adulterated with abominable wickedness.

23. Thy chief Men have transgressed against me their Sovereign, and joined with those Idolaters that rob me of mine Honour: They take Bribes to pervert Justice, and do no Business but for Reward. They will not declare Judgment in the Case of the Fatherless, nor give the Cause of the Widow an Hearing, but delay them, and put them off from Time to Time, because they have no Friends to speak for them, nor Gifts to give them,

24. Therefore saith the Lord, the God of *Israel*, who excelleth in Strength, Might, and Power, I will put down these rebellious Princes and Judges, and punish these wicked Persons that hate me.

25. Yet in my Judgment I will remember Mercy; I will not utterly destroy all the Inhabitants of this City of *Jerusalem* as I might, but I will turn my Hand upon thee for thy Restauration. I will

purge

22. *Thy Silver is become Dross, thy Wine mix'd with Water.*

23. *Thy Princes are rebellious, and Companions of Thieves; every one loveth Gifts, and followeth after Rewards: They judge not the Fatherless, neither doth the Cause of the Widow come unto them.*

24. *Therefore, saith the Lord, the Lord of Hosts, the mighty One of *Israel*, Ah! I will ease me of mine Adversaries, and avenge me of mine Enemies.*

25. *And I will turn my Hand upon thee, and purely purge away thy Dross, and take away all thy Tin.*

26. *And*

purge out of thee, and destroy all those wicked Men that are incorrigible, that the small Remainder of the Pure and Precious, who will amend their Lives, and be bettered by those Afflictions I send among them, may be reserved.

26. *And I will restore thy \* Judges as at the first, and thy Counsellors as at the Beginning: Afterward thou shalt be called, The City of Righteousness, the Faithful City.*

27. *Zion shall be redeemed with Judgment, and her Converts with Righteousness.*

28. *And the Destruction of the Transgressors, and of the Sinners, shall be together; and they that forsake the Lord shall be consumed.*

26. *And I will put such Rulers over them, that shall execute true Justice and Judgment as heretofore, and then thou shalt be called the City of Righteousness, the faithful City, because of the Judgment and righteous Justice, which shall be faithfully and impartially administred within thee.*

27. *The Judgments I shall send among them, shall so purge out those wicked and incorrigible Jews, as to make Way for the Deliverance of those that are good, and my City of Zion, or Jerusalem, shall be, as it were, a new City; many of her Judges and Princes who were wicked before, having turned from their unrighteous Dealing.*

28. *But those that shall not be reformed by the Judgments I send among them, but will still go on in their wicked Courses, they shall find no Mercy, but shall be utterly consumed.*

29. I will make them ashamed of that foul Idolatry, wherewith they have been tainted, of those Groves they have used to that Purpose, and of those Gardens and Orchards wherein they have worshipped Idols instead of me their God.

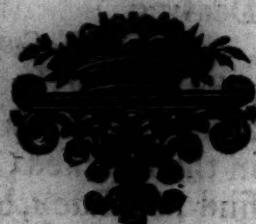
30. For they shall be left like one of the Oaks of these destroyed Groves, without Leaf or Sap ; or like one of those Gardens, which they have abused, in Time of Drought, without Water.

31. And that mighty Idol whereunto they trusted, shall be as quick and easily consumed as Tow is in the Fire ; and the Maker and Worshipper of that Idol shall be as a Spark in the Fire, and both Idol and Worshipper shall burn together, and none shall be able to save them.

29. For they shall be ashamed of the Oaks which ye have desired, and ye shall be confounded for the Gardens which ye have chosen.

30. For ye shall be as an Oak whose Leaf fadeth, and as a Garden that hath no Water.

31. And the Strong shall be as Tow, and the Maker of it as a Spark, and they shall both burn together, and none shall quench them.



# the Book of ISAIAH.

## C H A P. II.

*He shews, That after Jerusalem has been purged, and become better, God will send the promised Messias, who shall plant his Gospel there: That the Gentiles shall come into his Church, and believe in him; but that most of the Jews shall remain in Unbelief, and fall away into Idolatry, and therefore shall be rejected of God, and punished in this World.*

**T**HE Word  
that Isaiah  
the Son of Amoz  
saw, concerning Ju-  
dah and Jerusa-  
lem.

2. *And it shall come to pass in the last Days, that the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow into it.*

3. *And many People shall go, and say, Come ye, and let*

**I**N this Chapter is contained a farther Representation of what Isaiah the Son of Amoz saw, concerning Judah and Jerusalem.

2. *It shall come to pass, at an appointed Time, that the Lord's Temple at Jerusalem shall surpass all other Temples, and be above them both in Honour and Esteem; because all other Nations shall forsake the Temples of the Idols, and come willingly and in abundance to the Temple of the Lord, to worship the Lord there.*

3. *And many People shall call to one another, and say, Come ye, and let us go up to the Mountain on*

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on which the Temple of the Lord is built at *Jerusalem*, and enter into the House of the God of *Jacob* there, and he will teach us by his Priests and Levites his Commandments, and the Ways which we should walk in: And we will do as he will have us, and worship him as he appoints us; for in the Evangelical Church only, which is figured by *Zion*, shall the Truth of God's sacred Word be professed, and from it shall spread it self over the whole World.

4. And the true *Messias* shall by his spiritual Government rule over many Nations, and convince their Minds and Consciences, so that they shall own his Doctrine to be true: He shall so calm and quiet them, that they shall be altogether disposed for Peace, and therefore shall turn their Swords, whereof they shall have no further Use, into Implements of Husbandry.

5. These new-converted *Gentiles* shall be so sensible of the Benefit of their Conversion, that they shall endeavour to provoke and incite the *Jews* to an holy and conscientiable Obedience, and say, Come ye and let us walk together in the clear and glorious Light of the Gospel, to the Praise and Honour of him that hath called us.

6. But,

*let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his Ways, and we will walk in his Paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.*

4. *And he shall judge among the Nations, and shall rebuke many People: And they shall beat their Swords into Plow-Shares, and their Spears into pruning Hooks: Nation shall not lift up Sword against Nation, neither shall they learn War any more.*

5. *O House of Jacob, come ye, and let us walk in the Light of the Lord.*

6. *There-*

6. Therefore thou hast forsaken thy People the House of Jacob, because they be replenished from the East, and are Sooth-Sayers like the Philistines, and they please themselves in the Children of Strangers.

7. Their Land also is full of Silver and Gold, neither is there any End of their Treasures : Their Land is also full of Horses, neither is there any End of their Chariots.

8. Their Land is also full of Idols : They worship the Work of their own Hands, that which their own Fingers have made.

9. And the mean Man boweth down, and the great Man humbleth himself : Therefore forgive them not.

10. En-

6. But, O God, whilst thou admittest of these *Gentiles*, thou findest too just Cause to cast off thine own People the *Jews*; for they are full of Superstition and Idolatry, are given to magical Practices, and take Pleasure rather to imitate the false Worship of foreign Nations, than to keep close to thy holy Prescriptions.

7. They give themselves over to the immoderate Desire and Pursuit of Wealth, neither is there any End of their covetous Endeavours to heap up ill-gotten Treasures : They do also, in a proud or distrustful Affectation, keep abundance of Horses for War, neither can they be satisfied with the Number of Chariots, as if these were the Strength in which they trusted.

8. They worship Idols which they themselves have made with their own Hands, and bow down unto them as unto God, who is uncreated.

9. All Ranks and Degrees of Men, both rich and poor, worship them; therefore since they are so vile, and will not be reclaimed, spare them not, O God, but make them Examples of thy Justice.

10. And

10. And now, O ye wilfully idolatrous and rebellious People, since ye will not prevent the Judgments by Obedience, see, if ye can withdraw your selves from them: Go, hide your selves in the Rocks, or shroud your selves, if you can, within the Caves of the Earth from his Vengeance; but all will be to no Purpose.

11. For your Pride and Haughtiness can avail nothing against God, but only to magnify his Power in your Destruction.

12. For in the Day that the Lord of Hosts comes to take Vengeance upon you, his fierce Judgments shall seize upon every one that hath proudly and stubbornly resisted his Word and Ordinance;

13. And upon all those proud and lofty Potentates, which have Looks as high as the Cedars of Lebanon, and are as stiff as the Oaks of Bashan;

14. And upon all the high Places which they have made use of in Time of Danger;

15. And

10. Enter into the Rock, and hide thee in the Dust, for Fear of the Lord, and for the Glory of his Majesty.

11. The lofty Looks of Man shall be humbled, and the Haughtiness of Men shall be bowed down, and the Lord alone shall be exalted in that Day.

12. For the Day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low;

13. And upon all the Cedars of Lebanon, that are high, and lifted up; and upon all the Oaks of Bashan;

14. And upon all the high Mountains, and upon all the Hills that are lifted up;

15. And

15. And upon  
very high Tower,  
and upon every fen-  
ted Wall:

16. And upon  
all the Ships of  
Tarshish, and up-  
on all pleasant Pic-  
tures.

17. And the Lof-  
tiness of Man shall  
be bowed down, and  
the Haughtiness of  
Man shall be made  
low; and the Lord  
alone shall be ex-  
alted in that Day.

18. And the I-  
dols shall be utterly  
abolish.

19. And they  
shall go into the  
Holes of the Rocks,  
and into the Caves  
of the Earth, for  
Fear of the Lord,  
and for the Glory of  
his Majesty, when  
he ariseth to shake  
terribly the Earth.

20. In that Day  
a Man shall cast  
his Idols of Silver,  
and his Idols of  
Gold,

15. And all those high Towers  
and strong Forts, wherein these  
vain Men chiefly put their Trust,  
shall be cast down.

16. And all that rich Traffick  
which they were wont to have  
with the Countries round about,  
shall be cut off; and those costly  
Tapestries and pleasant Pictures,  
which they were wont to bring  
from far, shall fail to come.

17. The Vanity and Impotency  
of these proud Ones shall be shewn  
in every Respect, that the Power  
of God may be magnified.

18. God will so far discover the  
Impotency of the Idols, to succour  
or help their Worshippers, that  
they will never be set up again  
by any publick Order or Consent.

19. And these Idolaters them-  
selves shall fly to Dens and Caves  
in the Mountains, their usual Re-  
treat in Cases of Danger, to try  
if they can hide themselves from  
these terrible Judgments.

20. And those which had wont  
to pride themselves in the Glory  
of their false Worship, shall now  
be ashamed of their Fopperies,  
and

and in a just Indignation hide their weak Idols in any Hole or Corner out of Sight ;

*Gold, which they made, each one for himself to worship, to the Moles and to the Bats :*

21. Being now convinced, that they have no Power to help them against the just Judgments of God, that are ready to fall upon them.

*21. To go into the Cliffs of the Rocks, and into the Tops of the ragged Rocks, for fear of the Lord, and for the Glory of his Majesty, when he ariseth to shake terribly the Earth.*

22. Consider therefore of that vain Self-confidence that hath deceived you ; if ye have any REGARD to your own Safety and Peace, cast off this false Trust upon so poor and impotent a Thing as Man, whose Breath you see, is quickly stopp'd and taken away ; wherefore how can he avail you ? or how can he give you any Protection from the Wrath of the Almighty ?

*22. Cease ye from Man, whose Breath is in his nostrils ; for wherein is he to be accounted of ?*



C H A P. III.

*He lays before them the Confusion and Desolation the Inhabitants of Jerusalem shall bring upon themselves by reason of their impudent Sins, more especially for the Oppression and Coveteousness of their Magistrates; nay, he represents them so very wicked, that not only the Men, but the Women also will lay aside all Modesty, and become notoriously proud and wanton, for which they shall be punished after a particular Manner.*

**F**OR behold, the Lord, the Lord of Hosts, doth take away from Jerusalem, and from Judah, the Stay and the Staff, the whole Stay of Bread, and the whole Stay of Water.

2. *The mighty Man, and the Man of War, the Judge and the Prophet, and the Prudent, and the Ancient.*

3. *The*

**T**O shew you how vain the Help of Man is, behold the Lord will bring a Famine, and take away from Jerusalem and from Judah your Bread and Drink, and all other Provisions by which your Life is supported; and what will become of you then?

2. *Nay, though there be some Few among you that are courageous, and seem to support you, as having some Understanding in the Art of War, some few that dispense the Law so as to prevent*

**C** Dif-

Disorders, some few Prophets that pray for you, some few that consider the State of your Affairs, as having gained a little Wisdom by long Experience;

3. Though ye have yet some few Officers that command your Soldiers, some tolerable civil Magistrates, some able Counsellors of State, some good Engineers to fortify your Towns, and some good Ambassadors:

4. All these Men, that at present are some Support to you, shall be taken from you, and even your Princes themselves shall become Children and Babes for Understanding in those Things that concern right Government, and the Good and Safety of the Publick.

5. So that your whole State shall be in Confusion, and nothing but Oppression among all the People: There will be no Regard had to Age or Degrees, but the young Ones will setup for Rulers, as well as the old Ones, and the Commoners will oppose the Nobility.

6. Whereas Men usually are wont to affect Pre-eminence and Authority, ye shall be driven to that Strait, that ye shall force Honour upon your Brethren, where you see any Means to subsist and live; insomuch

3. *The Captain of Fifty, and the honourable Man, and the Counsellor, and the cunning Artificer, and the eloquent Orator.*

4. *And I will give Children to be their Princes, and Babes shall rule over them.*

5. *And the People shall be oppressed every one by another, and every one by his Neighbour: The Child shall behave himself proudly against the Ancient, and the Base against the Honourable.*

6. *When a Man shall take hold of his Brother of the House of his Father, saying, Thou hast Cloathing, be thou*

*thou our Ruler, and  
let this Rain be  
under thy Hand.*

insomuch that a Man shall take hold of his Brother, a Jew of any Nation, and importune him, saying, We are utterly undone, but thou hast something yet left to support the Dignity, and to enable thee to execute the Office we offer to thee; undertake the Charge of this tottering State, and if it be possible, manage our Kingdom so that it fall not to farther Ruin.

7. *In that Day he shall swear, saying, I will not be an Healer; for in my House is neither Bread nor Cloathing: Make me not a Ruler of the People.*

8. *For Jerusalem is ruined, and Judah is fallen: Because their Tongue and their Doings are against the Lord, to provoke the Eyes of his Glory.*

9. *The Shew of their Countenance doth witness against them, and they declare their Sin as Sodom, they hide it not. Woe unto their Soul, for they have*

7. But he will soon make Answer, nay, swear to them, saying, I will not undertake so difficult a Task; I am so far from being able to govern you, that I have nothing belonging to me fit for a Ruler.

8. This will be the Answer, and a good one, for Jerusalem shall come to Ruin, and Judah shall fall; for their Words and Actions are so wholly set against God and his Laws, and their Sins so openly committed and manifest, that they provoke the glorious Lord to shew his Anger against them.

9. You may see by their very Countenances, that the Imaginations of their Heart are vile and wicked; nay, they impudently make open Profession of their Sin, even as Sodom did, without any Fear or Shame. Woe be unto them, for they have brought these Judgments

## A PARAPHRASE on

ments upon themselves as a Reward for their Sins.

10. However, let not those few among them, that fear me, be afraid, their Obedience shall work a Difference; for I will protect them in this Day of Danger.

11. But these wicked Ones shall undergo all the heavy Judgments designed against them, as Punishments due to them.

12. As for my People they have brought themselves to that pass, that every ignorant Officer tramples upon them, and they lie down willingly under them, nay, every effeminate Usurper domineereth over them at Pleasure, and (which is worse) those spiritual Guides, which should lead them in the Way of Life, mislead them unto utter Perdition.

13. But the Lord is ready to plead the Cause of his People, and to relieve and deliver them from their Oppressors.

14. He will punish these bad Rulers; for they have not only corrupted the Church and Commonwealth in general, but have more particularly taken away the Substance of the Poor by Violence and Extortion.

15. What

have rewarded Evil unto themselves.

10. Say ye to the Righteous, that it shall be well with him, for they shall eat the Fruit of their Doings.

11. Woe unto the Wicked, it shall be ill with him: For the Reward of his Hands shall be given him.

12. As for my People, Children are their Oppressors, and Women rule over them: O, my People! they which lead thee, cause thee to err, and destroy the Way of thy Paths.

13. The Lord standeth up to plead, and standeth to judge the People.

14. The Lord will enter into Judgment with the Antients of his People, and the Princes thereof: For ye have eaten up the Vineyard, the Spoil

of

of the Poor is in  
your Houses.

15. What mean ye, that ye beat my People to Pieces, and grind the Faces of the Poor ? saith the Lord God of Hosts.

16. Moreover, the Lord saith, Because the Daughters of Zion are haughty, and walk with stretched-forth Necks, and wanton Eyes, walking, and mincing as they go, and making a Tinkling with their Feet :

17. Therefore the Lord will smite with a Scab the Crown of the Head of the Daughters of Zion, and the Lord will discover their secret Parts.

18. In that Day the Lord will take away the Bravery of their tinkling Ornaments about their Feet, and their Cauls, and their round Tires like the Moon.

19. And

15. What mean you, O ye Governors, which should be the only Refuge and Protection of my People, to offer this cruel Violence to them ? How dare ye thus unmercifully oppress the Poor ?

16. Neither are the Men only thus vicious, but the Women also are given over to Pride ; even the Dames of Jerusalem go after an haughty Fashion, stretching forth their Necks, throwing wanton Glances with their Eyes, after a lascivious Manner, and put on all the Ornaments that can allure to Lust.

17. As all the Parts of their Body are tainted with Disguise, so will the Lord in his Justice punish them in all Parts : He will smite them with a Scab from the Crown of their Head to the Sole of their Feet, and will lay open their loathsome Sores to the Eyes of the World.

18, 19, 20, 21, 22, & 23. When the Time appointed is come, that the Lord has set to punish them, their Enemies shall come down upon them, and rifle them ; and all those Ornaments, in which they prided themselves, and which served as Fuel to their Lusts, shall be

## A PARAPHRASE on

taken away, and they shall not have so much left them as to cover their Nakedness.

19. *The Chains, and the Bracelets, and the Mufflers,*

20. *The Bonnets, and the Ornaments of the Legs, and the Head-Bands, and the Tablets, and the Ear-Rings,*

21. *The Rings, and Nose-Jewels,*

22. *The changeable Suits of Apparel, and the Maniles, and the Wimples, and the Crisping-Pins.*

23. *The Glasse, and the fine Linnen, and the Hoods, and the Veils,*

24. *And it shall come to pass, that instead of a sweet Smell, there shall be Stink; and instead of a Girdle, a Rent; and instead of well-set Hair, Baldness; and instead of a Stomacher, a Girding of Sackcloth; and Burning instead of Beauty,*

24. And it shall come to pass, that instead of the sweet Smell which came from the Spices they carried about them, or the costly Ointments with which they perfumed their Bodies, they shall smell nothing but the noisome Stink of putrifyed Sores; instead of a rich Girdle that used to tie their sumptuous Garments they shall be glad of any torn or ordinary Piece of Cloth to cover their Nakedness; their Heads that used formerly to be set out and adorned by crisping and platting the Hair, shall by their Sores

be

25. Thy

be rotted off; and for want of Stomachers, which used to be more precious and costly than any part of their Garments, they shall be glad to make use of any ordinary coarse Cloth they can come at: Instead of that Beauty which they were wont so curiously to preserve, that they would not so much as look out of Doors into the Sun in the Heat of the Day, they shall now find a vehement Burning and Scorching of the Skin by the Heat of their Blood, and a feverish Distemper.

25. *Thy Men shall fall by the Sword, and thy mighty Men in the War.*

26. *And her Gates shall lament and mourn, and she being desolate, shall sit upon the Ground.*

25. Their People shall be slain by the Sword, and their strong and valiant Men die in Battle.

26. The Desolation shall be so great, and so few People left in Jerusalem, that she shall be like a mournful Widow left in Affliction, sitting in the most dejected Manner, sorrowfully bewailing the Loss of her Husband and Children.





## CHAP. IV.

*He declares, that notwithstanding there will be a general falling away from God, and great Plagues ensue thereupon, yet God will send a Saviour who will plant his Church, and preserve a Remnant, who will fear him; whom he will protect and save in the midst of all these Calamities.*

**I**N this Day of Calamity, that I am now representing unto you, the Slaughter and Devastation shall be so great, of Men especially, that several Women shall lay hold and hang upon one Man, with unfortunate Suit to yield but to their Protection and Cohabitation, saying, It shall cost thee nothing, we will put you to no Expence, only do thou bear the Name of our Husband, call us thy Wives, that we may have Children to people again the City.

2. Soon after this Devastation, when the Lord shall have cleansed his People from their Filthiness, and made them sensible of their wicked Ways, a Saviour shall arise unto them, and appear beautiful and glorious, sprouting as the Branch of the Lord out of the

**A**ND in that Day seven Women shall take hold of one Man, saying, We will eat our own Bread, and wear our own Apparel, only let us be called by thy Name to take away our Reproach.

2. In that Day shall the Branch of the Lord be beautiful and glorious, and the Fruit of the Earth shall be excellent and comely, for them that seem-

are

are escaped of Is-  
rael.

(seemingly) dead Stock of *Judah* ;  
and excellent and pleasant Fruits  
of his Appearance shall make  
glad the Hearts of those that are  
the faithful Remainders of *Israel*.

3. And it shall  
come to pass, that  
he that is left in  
Zion, and he that  
remaineth in Je-  
rusalem, shall be  
called holy, even  
every one that is  
written among the  
Living in Jerusa-  
lem.

4. When the  
Lord shall have  
washed away the  
Filth of the Daugh-  
ters of Zion, and  
shall have purged  
the Blood of Jeru-  
salern from the  
midst thereof, by  
the Spirit of Judg-  
ment, and by the  
Spirit of Burning,

5. And the Lord  
shall create upon  
every Dwelling-  
place of Mount Zi-  
on, and upon her  
Assemblies, a Cloud  
and Smoke by Day,  
and the Shining of  
flaming Fire by  
Night; for upon  
all

3. And those who pertain to  
the true Church of this Saviour  
shall be holy, even every one  
that shall be a lively Member of  
the mystical Body of Christ.

4. When the Lord shall by his  
severe Judgments have washed  
and wiped away the Blemishes  
and grievous Sins of his Church,  
and shall have delivered his Je-  
rusalem from all the Pollutions,  
wherewith she was tainted, by  
the Power of his Spirit, and the  
Sharpness of his Chastisements,

5. There shall be no Corner of his  
Church, wherein the Grace of God  
shall not marvellously appear, and  
wherein he will not manifest him-  
self, and his merciful Presence  
and Protection: His Power and  
Glory shall be as conspicuous upon  
these People, and the Hand of  
Providence as plain appear to be  
over them, as the Cloud and Pil-  
lar

## A PARAPHRASE on

lar of Fire, in which the Lord went before his ancient People the *Israelites*, by Day and by Night.

*all the Glory shall be a Defence.*

6. And whereas the Church shall be still subject to the scorching Heats and tempestuous Storms of Persecutions, God shall be with them, and by his Providence protect them, and carry them through all Dangers.

*And there shall be a Tabernacle for a Shadow in the Day-time from the Heat, and for a Place of Refuge, and for a Covert from Storm and from Rain.*



## C H A P. V.

*Under the Parable of a Vineyard, God excuseth his severe Judgments, shewing, that the House of Israel and Judah were those he meant by the Vineyard: That he had been very merciful to them, and strove to reclaim them; but they were so far from hearkening to him, and reforming, that they run the more into Sin and Wickedness; the most heinous of which he particularly lays before them, and then tells them, that therefore the Lord would bring a Famine among them, and then an Army to destroy them.*

**N**OW will I *Isaiah*, the Servant of the Lord, sing to the Lord, whom I heartily love, a Song concerning his Vineyard

**N**OW will I sing to my Well-beloved, a Song of my Beloved, touch-

*touching his Vine-yard: My Well-be-loved hath a Vine-yard in a very fruitful Hill.*

2. *And he fenced it, and gathered out the Stones thereof, and planted it with the choicest Vine, and built a Tower in the midst of it, and also made a Wine-Press therein; and he looked that it should bring forth Grapes, and it brought forth wild Grapes.*

3. *And now, O Inhabitants of Jerusalem, and Men of Judah, judge, I pray you, betwixt me and my Vine-yard.*

4. *What could have been done more to my Vine-yard, that I have*  
*not*

*yard of Israel.* My God and Saviour hath planted his Church of *Israel* in a very fruitful Soil, with the greatest Advantage of Situation, even on the highest Eminent, where he might be likely to receive the most generous Fruit of Obedience.

2. He fenced it about with his gracious Protection and good Laws; he removed out of it all the apparent Impediments of Growth and Fruitfulness; he furnished it with choice Persons, and those Persons with excellent Graces. He gave Proofs of his vigilant Care over it, and means to express and make use of that sweet Fruit which it should yield; and having done this, he made account it should return unto him the pleasant Clusters of holy Obedience: But behold, it runs forth into miserable Disorder, and yields nothing but the sour and distasteful Fruits of Sin and Wickedness.

3. *And now, O ye Inhabitants of Jerusalem, and Men of Judah!* I dare appeal to your own selves, and make you Judges of this Case between you and me; say, whether, you can chuse but condemn yourselves?

4. What have I omitted, that a good Master should do? or what have I neglected, which was needful to make you good? How inexcusable

excusable then are ye, that ye have not only been unfruitful in good Works, but are filled with all the Fruits of Wickedness?

*not done in it? wherefore, when I looked that it should bring forth Grapes, brought it forth wild Grapes?*

5. And now hearken unto me, I will tell you how I will punish you for your Stubbornes; I will withdraw my Protection from you, and give you up into the Hands of your Enemies.

*And now go to, I will tell you what I will do to my Vineyard; I will take away the Hedge thereof, and it shall be eaten up; and break down the Wall thereof, and it shall be trodden down.*

6. I will remove my Prophets and Ministers from among you, and will give you up to your own wicked Lusts, and you shall receive no more Blessings from me.

*6. And I will lay it waste; it shall not be pruned, nor digged, but there shall come up Briers and Thorns: I will also command the Clouds that they rain no Rain upon it.*

7. O ye House of *Israel*, you are the Vineyard I would have dressed, and ye Men of *Judah* are the pleasant Plants I would have nourished up: But when I looked for upright Dealings in your Courts of Justice, I found nothing but Oppression of the Poor, the Fatherless, and the Widow; and that so great, that their Cries reach the very Heavens, and demand Vengeance.

8. Woe

*7. For the Vineyard of the Lord of Hosts is the House of Israel, and the Men of Judah his pleasant Plant: And he looked for Judgment, but behold Oppression; for Righteousness, but behold a Cry.*      8. *Woe*

8. *Woe unto them  
that join House to  
House, that lay  
Field to Field, till  
there be no Place,  
that they may be  
placed alone in the  
midst of the Earth.*

9. *In mine Ears,  
said the Lord of  
Hosts, of a Truth  
many Houses shall  
be desolate, even  
great and fair  
without Inhabi-  
tant.*

10. *Yea, ten A-  
res of Vineyard  
shall yield one Bath,  
and the Seed of an  
Homēr shall yield  
an Ephah.*

11. *Woe unto  
them that rise up  
early in the Morn-  
ing, that they may  
follow strong Drink,  
that continue until  
Night, till Wine  
enflame them.*

12. *And the Harp  
and the Viol, the  
Tabret and Pipe,  
and Wine are in  
their*

8. *Woe be unto them that have  
thus wronged their Brethren, and  
entertain such an unsatiable Thirst  
after Riches, that they covet to  
be chief Owners of the Land of  
Judea.*

9. God has been pleased to re-  
veal his Will to me concerning  
these Things, saying, Whereas the  
Oppressors affect to join House to  
House, certainly I will cause their  
Houses to be desolate, and as they  
dispeopled Towns and Houses,  
their Houses great and fair shall  
be without Inhabitants.

10. Yea, I will so curse that  
Ground with Barrenness, which  
they have wrung from the poor  
Owners, as that ten Acres of  
Vineyard shall yeld but six Gal-  
lons of Wine, and so much Ground  
as seven Bushels of Seed is able to  
sow, shall yield but three Parts  
back again to the Owner.

11. *Woe be unto them that rise  
up early, only to make Drinking  
the sole Business and Employment  
of the Day.*

12. *That spend their whole  
Time in Musick and Feasting, and  
regard not the Calamities and Mi-  
series, which haue partly befallen  
them*

them already, and still hang over their Heads, and are threaten'd against them.

*their Feasts : But they regard not the Work of the Lord, neither consider the Operation of his Hands.*

13. Upon this Account it is, that my People shall go into Captivity, because they will not so foresee their Danger as to repent, and prevent it. These great Men and all their numerous Attendants, that think themselves so rich at present that they are out of the Reach of Want, shall yet pine away by Famine, and die for Hunger.

13. Therefore my People are gone into Captivity, because they have no Knowledge : And their honourable Men are famished, and their Multitude dried up with Thirst.

14. Neither shall the Wrath of God stay here, and take up with their Captivity and Famine, but he hath prepared further Judgment for these merciless Oppressors, for he shall cause the insatiable Grave to devour them, and to swallow up all their Pomp and Jollity.

14. Therefore Hell hath enlarged her self, and opened her Mouth without Measure : And their Glory, and their Multitude, and their Pomp, and he that rejoiceth, shall descend into it.

15. And these great Lords, with all their Retinue, shall be brought to Destruction.

15. And the mean Man shall be brought down, and the mighty Man shall be humbled, and the Eyes of the Lofty shall be humbled.

16. But the Power of the Lord of Hosts, shall be magnified, by shewing

16. But the Lord of Hosts shall be exalted

*exalted in Judgment, and God, that is holy, shall be sanctified in Righteousness.*

*17. Then shall the Lambs feed after their Manner, and the waste Places of the fat Ones shall Strangers eat.*

*18. Woe unto them that draw Iniquity with Cords of Vanity, and sin, as it were, with a Cart-Rope.*

*19. That say, Let him make Speed, and hasten his Work, that we may see it: And let the Counsel of the holy One of Israel draw nigh and come, that we may know it.*

*20. Woe unto them that call Evil Good, and Good Evil; that put Darkness*

shewing that he is able to execute those Judgments threaten'd upon them for their Wickedness, and that he is just also in so doing.

**17.** But though the Lord will take his just Vengeance on his rebellious Enemies, yet will he be ever gracious to his own Flock, and cause the Lambs thereof to feed comfortably in their wonted Pastures; and those Places which the insolent Enemies had wasted, shall be again possessed by his People, whom their long Captivity hath made Strangers to their own Land.

**18.** Woe be unto them, that are so set upon Wickedness, that they use all possible Provocations to draw themselves into a lawless Commission of Sin, and Continuance in it.

**19.** That make light of the threaten'd Judgments, and in a scornful Distrust dare say, Why doth not God hasten these menaced Plagues? Fain would we see the Performance of these terrible Threats; let not God say, but do; let that which God professeth to have determined against us, be speedily effected.

**20.** Woe be unto them that colour Wickedness with fair Pretenices, and cry down Goodnes with slanderous Calumnies.

**21.** Woe

32.

## A PARAPHRASE ON

*Darkness for Light,  
and Light for  
Darkness; that put  
Bitter for Sweet,  
and Sweet for Bit-  
ter.*

21. Woe be unto them, that being puffed up with an Opinion of their own Wisdom, despise the Instructions of God, and prefer their own Fancies before them.

22. Woe be unto them that improve their Strength to Excess, glorying that they are able to pour in, and bear much Wine, and affect to be thought and approved strong and mighty Drin-  
kers.

23. Woe unto them, who in giving Sentence in the Way of Justice, take Bribes to acquit the Guilty, as if he was innocent; and for the same Reason will condemn the innocent Person.

24. Therefore, as sure as the Fire devoureth the Stubble, and the Flame consumeth the Chaff, so they shall be utterly destroyed, and shall be as a Tree whose Root is rotten, and whose Blossom flies away like Dust, because they have contenned the Law of the Lord as a Thing of no Worth, and preferred their own Conceits before it.

25. There-

*Woe unto  
them that are wise  
in their own Eyes,  
and prudent in  
their own Sight.*

*Woe unto  
them that are migh-  
ty to drink Wine,  
and Men of  
Strength to mingle  
strong Drink.*

*Which jus-  
tify the Wicked for  
Reward, and take  
away the Right-  
eousness of the Right-  
eous from him.*

*Therefore,  
as the Fire devor-  
reth the Stubble,  
and the Flame con-  
sumeth the Chaff,  
so their Root shall  
be as Rottenness,  
and their Blossom  
shall go up as Dust;  
because they have  
cast away the Law  
of the Lord of Hosts,  
and despised the  
holy One of Israel.*

25. There-

25. Therefore is the Anger of the Lord kindled against his People, and he hath stretched forth his Hand against them, and hath smitten them: And the Hills did tremble, and their Carcasses were torn in the midst of their Streets: For all this his Anger is not turned away, but his Hand is stretched out still.

26. And he will lift up an Ensign to the Nations from far, and will hiss unto them from the End of the Earth: And behold, they shall come with Speed swiftly.

27. None shall be weary, nor stumble amongst them: None shall slumber nor sleep: Neither shall the Girdle of their Loins be loosed, nor the Latchet of their Shoes be broken.

28. Whose

25. Therefore will the Anger of the Lord be stretched out against his People, and he will smite them; The neighbouring Hills shall tremble and resound the Noise and Fury of the Armies that shall besiege their City, and their Carcasses shall be torn and mangled in the midst of their Streets; yet all this will not be Warning enough to this stubborn People, to turn from their Sins.

26. So he will raise up War against them, even from Nations that dwell far off, and will stir up and provoke Enemies against them from very remote Places; and though they are to come from such distant Parts, they will soon be with them, to destroy them.

27. They shall come with such Fierceness and Spirit to this War, that they shall not be sensible of any Weariness; they shall march nimbly and boldly; no one shall give himself over to more Sleep than is absolutely necessary to refresh his Spirits, neither shall they put off their Arms, or undress themselves, that they may be ready to march at all Times.

D

28. All

## A PARAPHRASE ON

28. All their Weapons shall be fit and ready for Execution : There shall be both Terror and Vigour in their Horses ; and their Chariot-Wheels shall come rattling furiously on like some dreadful Tempest, and fly round swiftly like a Whirl-wind.

29. Their Cry and Shouting at the Onset of this Battle shall exceed the Noise either of the old or young Lions, when they roar after their Prey. These Foreigners which I shall bring against them shall seize violently on them, and none shall be able to rescue them out of their Hands.

30. What speak I of the roaring of Lions ? The Comparison is weak, they shall come roaring in upon them like a mighty Sea in a Tempest, with such Terror that all shall be filled with Confusion ; the Earth shall be darken'd with Sorrow, and the Heavens shall yield no Glimpse of Comfort to the distressed People.

28. Whose Arrows are sharp, and all their Bows bent, their Horses Hoofs shall be counted like Flint, and their Wheels like a Whirl-wind.

29. Their roaring shall be like a Lion, they shall roar like young Lions : Then, they shall roar and lay hold of the Prey, and shall carry it away safe, and none shall deliver it.

30. And in that Day they shall roar against them, like the Roaring of the Sea : And if one look unto the Land, behold Darkness and Sorrow, and the Light is darken'd in the Heavens thereof.

# THE BOOK OF ISAIAH

## CHAP. VI.

The Prophet in a Vision saw so much of the Glory of God, and was so terrified at the Sight, that he began to excuse himself from delivering any more Messages, believing himself not qualified for so holy a Function; but having received a Portion of the Spirit enabling him to perform his Office, he proceeds to shew the Obstinacy of the Jews, which would cause them to be carried away Captives into a foreign Country; but yet promises that there should be a Remnant reserved, who in due Time should return again into their own Land, and people their Nation.

In the Year that King Uzziah died, I saw also the Lord sitting upon a Throne, high and lifted up, and his Train filled the Temple.

2. Above it stood the Seraphims: Each one had six Wings; with Twain he covered his Face, and with Twain he covered his

In that Year in which King Uzziah died, I had a Vision from God, wherein it pleased him to represent unto me his majestic Presence sitting on high upon a glorious Throne, as it were, in the Temple, and the Splendor of His Royal Robes shined in all Parts of the House.

2. He was not only glorious in his Apparel, but in his Attendants also; for about his Throne stood the Angels: Each one had six Wings; with two whereof he covered his Face, as not being able

D 2 to

to behold the Brightness of the divine Majesty: With two he covered his Feet to hide his own Imperfections; with two he was ready to move and fly to execute the Charge of God.

3. And these Angels sang together, and said, Holy, holy, holy is the Lord of Hosts in all his Ways: the whole Earth is full of the Demonstrations of his Power, Wisdom, and Goodness.

4. So strong and mighty was that Voice of theirs, that the very Posts of the Doors, and the Pillars of the Temple, were moved therewith, and (as it had wont to be when God would signify his Presence in the Sanctuary) the whole House seemed to be filled with Smoke.

5. Then said I, as one terrified with this Sight, Woe is me, there is no Way but Death for me. I have delivered Messages from this holy God, but I am not, nor have been so sanctified as that I should be safely fit for this great Service; and besides my own Uncleanness, I am in a great Measure also defiled with the Sins of those wicked Persons among whom I live, and may therefore justly fear to partake with them in their Plagues. The Sight of this glorious God gives me Cause to fear that he is come to Judgment against

*his Feet, and with Twain he did fly.*

3. *And one cried unto another, and said, Holy, holy, holy is the Lord of Hosts, the whole Earth is full of his Glory.*

4. *And the Posts of the Door moved at the Voice of him that cried, and the House was filled with Smoke.*

5. *Then said I, Woe is me, for I am undone, because I am a Man of unclean Lips, and I dwell in the midst of a People of unclean Lips: For mine Eyes have seen the King, the Lord of Hosts.*

6. *Then*

gainst me, as well as against these others.

6. Then flew one of the Seraphims unto me, having a live Coal in his Hand, which he had taken with the Tongs from off the Altar.

7. And he laid it upon my Mouth, and said, Lo, this hath touched thy Lips, and thine Iniquity is taken away, and thy Sin purged.

8. Also I heard the Voice of the Lord, saying, Whom shall I send, and who will go for us. \* Then said I, Here am I, send me.

9. And he said, Go, and tell this People, + Hear ye indeed, but understand not; and see

ye

6. Then one of these bright Angels flew unto me, having a live Coal in his Hand, (signifying the purging and purifying Efficacy of the Spirit,) which he had taken, not from an ordinary and common Hearth, but from the Altar of God.

7. And he caused it to touch my Mouth, and said, Lo, this Coal touching thy Lips is a Sign and Representation of that powerful Operation of the Spirit of God, whereby thy Sin is purged away, and thou art enabled duly to perform the Function of a Prophet.

8. Then the Lord himself represented a Voice to my Ear, saying, after the Manner of Men, Whom shall I send to this People? Hearing this, and finding my self sanctified by the Spirit of God, I did gladly put my self forward, and said, Here am I, Lord; send me.

9. And the Lord said, Go then, and be not discouraged. I send thee to an obstinate People, whose Perverseness I do so well know, that I would have thee tell them

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\* The Word US plainly denotes a Plurality of Persons in the Godhead.

+ Matt. xiii. 14. John xii. 38. Acts xxviii. 26. Rom. xi. 8.

beforehand what I foresee will come from them, viz. that they will hear indeed what my Prophets preach unto them, but not understand it, so as to be the better for it; they will see indeed the wonderful Works which I shall do among them, but make no good Use of them so as to believe in me the more for them.

*ye indeed, but perceive not.*

10. Which Insensibility of theirs will cause me to withdraw my Grace from them, and give them up to a spiritual Blindness, as a due Punishment of their careless Neglect of my Ordinances, and that thereupon may follow their deserved Condemnation.

10. *Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes: Lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and convert, and be healed.*

11. Then said I, in tender Compassion, Alas, O Lord! how long shall this Judgment lie upon thine Israel? And he answered, Until the Land be totally destroyed,

11. *Then said I, Lord, how long? And he answered, Until the Cities be wasted without Inhabitant, and the Houses without Man, and the Land be utterly desolate.*

12. And the Lord hath caused his People to be carried away Captives into far Countries, and the Houses and Lands be generally forsaken by the Owners.

12. *And the Lord have removed Men far away, and there be a great forsaking in the midst of the Land,*

13. But

13. *But*

13. But yet in it shall be a tenth, and it shall return, and shall be eaten as a *Teil-Tree*, and as an *Oak* whose Substance is in them, when they cast their Leaves: So the Holy Seed shall be the Substance thereof.

13. But yet there shall be a small Remnant of *Israel* reserved, that shall return after this Dispersion, and be saved as it were as Seed for the rest: Even as it is with a Tree, which having cast her Leaves, yet hides the Sap within the Stock, which buds forth again in due Season, so shall the Remainder of the Holy Seed of *Israel*, which for a Time seems to lie dead, come forth again, and encrease.



## C H A P. VII.

Ahaz King of Judah hearing that Rezin King of Syria, and Pekah King of Israel, or the ten Tribes, were confederated together, and coming to besiege him in Jerusalem, was mightily troubled and afraid, but is comforted by Isaiah; who, to assure him that they should not take his City, bad him ask a Sign as a Token of the Truth of that Security he promised him: But Ahaz refusing to ask a Sign, and pretending to be entirely satisfied without it, is reprimanded for his Hypocrisy by the Prophet, who of his own accord gives him Christ promised as a Sign; but withhold assures him, that though these two Confederate Kings Rezin and Pekah should not take his City of Jerusalem, yet there should be a King of Assyria that hereafter should take it, and waste his Country.

**A**ND it came to pass in the Days of Ahaz, one of the Kings of Judah, but a very wicked one, that Rezin the King of Syria, and Pekah the Son of Remaliah King of Israel, went up to besiege Jerusalem, but could not take it.

2. Whilst

**A**ND it came to pass in the Days of Ahaz the Son of Jotham, the Son of Uzziah, King of Judah, that Rezin the King of Syria, and Pekah the Son of Remaliah, King of Israel, went up

# the Book of ISAIAH.

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towards Jerusa-  
lem to war a-  
gainst it, but could  
not prevail against  
it,

2. And it was  
told the House of  
David, saying, Sy-  
ria is Confederate  
with Ephraim.  
And his Heart was  
moved, and the  
Heart of his Peo-  
ple, as the Trees  
of the Wood are  
moved with the  
Wind.

3. Then said the  
Lord unto Isaiah,  
Go forth now to  
meet Ahaz, thou,  
and Shear-jashub  
thy Son, at the end of  
the Conduit of the  
upper Pool in the  
Highway of the  
Fullers Field,

4. And say unto  
him, Take heed,  
and be quiet; fear  
not, neither be  
faint-hearted for  
the two Tails of  
these smoking Fire-  
brands, for the  
fierce Anger of Re-  
zin with Syria,  
and of the Son of  
Remaliah.

2. Whilst they were upon the  
March, it was told *Ahaz* the King,  
of the Lineage of *David*, what  
these had designed against him,  
*viz.* that the King of *Syria* was  
Confederate with the Kingdom of  
the Ten Tribes, commonly called  
*Ephraim*, to make War upon *Judah*;  
and the Heart of *Ahaz* and his  
Subjects were moved with Fear,  
as the Trees of the Wood are sha-  
ken with a strong Wind.

3. Then said the Lord unto  
*Isaiah*, Go forth and meet *Ahaz*,  
and take along with thee thy Son  
*Shear-jashub*, whose Name signi-  
fieth, *a Remnant shall return*, meet  
him at the upper Pool that is in  
the Road to the Fullers Field.

4. And say unto him, Observe,  
O *Ahaz*! the Message I bring un-  
to thee from the Lord, and sit  
quiet at home: Fear not the Kings  
of *Syria* and the Ten Tribes, for  
they are but as two short Ends of  
Firebrands smoking, but not  
burning; they may indeed threa-  
ten and terrify you, but they shall  
not destroy you,

5. What

5. What if they have consulted, and combined together, saying,

6. Let us go and take Jerusalem, and set up another King, instead of Ahaz one of our own Nobles, whom we can trust and order as we please,

7. I tell thee from the Lord, their evil Counsels which they have taken against thee shall come to nought, they shall not be able to bring any of their Designs to pass.

8. You know Damascus is the head City of Syria, and Rezin is King of Damascus; so let him still be, and content himself with his own Territories: And as for Ephraim which joins with Syria against thee, before threescore and five Years be expired, it shall be wasted and dispeopled.

9. In the mean time, as Samaria is the head City of Ephraim, so let Pekah the Son of Remaliah content himself to be Head or King of Samaria. These Things I have foretold you from God, O ye Men of Jerusalem; if ye will not give credit unto them, the Fault and Punish-

5. Because Syria, Ephraim, and the Son of Remaliah have taken evil Counsel against thee, saying,

6. Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a King in the midst of it, even the Son of Tabeal.

7. Thus saith the Lord God, It shall not stand, neither shall it come to pass.

8. For the Head of Syria is Damascus, and the Head of Damascus is Rezin; and within threescore and five Years shall Ephraim be broken, that it be not a People.

9. And the Head of Ephraim is Samaria, and the Head of Samaria is Remaliah's Son. If ye will not believe, surely ye shall not be established.

Punishment shall be yours, ye shall fail of that Protection and Establishment which I promise you, for want of a true Belief and Dependence upon God.

10. Moreover, the Lord spake again unto Ahaz, saying,

11. Ask thee a Sign of the Lord thy God, ask it either in the Depth, or in the Height above.

12. But Ahaz said, I will not ask, neither will I tempt the Lord.

13. And he said, Hear ye now, O House of David, is it a small thing for you to weary Men, but will ye weary my God also?

14. There-

10. Nay, for a Confirmation of what I have said in his Name, I have farther Order to acquaint you,

11. That if you desire any Proof of the Truth of what I deliver to you, if you would have any Miracle wrought, or Token shewn you, either in the Heavens or the Earth, for your farther Satisfaction, do but mention it, and it shall be done.

13. But Ahaz said, I will demand no Sign; for why should I, Since I do already fully believe the Promise of God made to me? Therefore since I do not distrust God, why should I urge him to give Proof and Evidence of that, whereof I am already sufficiently assured in my Mind?

13. But the Prophet with great Indignation knowing the Hypocrisy of his Heart, and that notwithstanding his fair Words, he would not wholly rely upon God for Protection against his Enemies, severely reprimands him, and then turns his Speech to his People, saying, Hear me now, ye that are descended of the Lineage of David, and whose Sins are therefore aggravated by the Holiness of

your

your Fore-fathers; hear what I say: 'Tis a great Sin for you to reject and contemn me and my Admonitions, that am but a Prophet among you; but when I assure you, that I am particularly sent from God to forewarn you of this approaching Danger, shall this Warning from God himself have no effect upon you? Are ye not ashamed and afraid, under a Pretence of Piety, to refuse the gracious Offer and Command of God that sent me?

14. Know therefore, the Lord shall without your Will or Assent give you a Sign, which shall be no other than that antient Engagement of his to his Church; Behold, in Fulness of Time, a Virgin shall miraculously conceive, and bear a Son, and she shall, by the Appointment of God himself, call him *Immanuel*, that is, *God with us*.

15. Yet this Divine Person shall condescend to be very Man; he shall have a true human Body, and shall be sustained with that ordinary Nourishment wherewith Children are used to be fed, and shall grow up and increase in Knowledge as well as Stature; till he hath full Use of his Reason, and so give full Evidence of his being Man.

16. You may plead, perhaps, that this Promise to the Church is

\* Luke i.  
31.

14. Therefore the Lord himself shall give you a Sign. Behold a \* Virgin shall conceive, and bear a Son, and shall call his Name Immanuel.

15. Butter and Honey shall he eat, that he may know to refuse the Evil, and choose the Good.

16. For before the Child shall know

*now to refuse the Evil, and chuse the Good, the Land that thou abhorrest shall be forsaken of both their Kings.*

not to be fulfilled yet of many Generations : 'Tis true, it will be a good while before our Saviour, the Virgin's son, will be born ; but it shall not be long before the Lands of *Syria* and *Israel*, which bear such Enmity against thee, shall be deprived of both their Kings : For behold, before this Child of mine, *Shear-jashub*, which I have brought along with me, shall come to the Age of Discretion, *Rezin* and *Pekah* shall both be swept away by an untimely Death.

17. *The Lord shall bring upon thee, and upon thy People, and upon thy Fathers House, Days that have not come, from the Day that Ephraim departed from Judah, even the King of Assyria.*

18. *And it shall come to pass in that Day, that the Lord shall hiss for the Fly that is in the uttermost Part of the Rivers of Egypt, and for the Bee that is in the Land of Assyria.*

19. *And they shall come, and shall*

17. It was an heavy Day to you, when the ten Tribes revolted from *Judah* ; but this Judgment which I shall bring upon you shall be far worse than that, even the Sword of the King of *Affyria*.

18. The Lord shall call for, and excite mighty Enemies against thee, from the further Coasts of the River *Nilus*, and out of *Affyria*, even *Ethiopians*, *Edomites*, and other puissant Nations, which shall come as thick as Swarms of Flies or Bees.

19. They shall so over-run the Land of *Judea*, that no Place shall escape the Fury of them. 20. In

20. In that Day, the Lord shall by the Hand of the *A*ssyrians, and their Associates, utterly destroy *Judah* by the Cruelty of those hired Forces which they shall bring up; even as the Hair of the Body may be shaved by a Razor, so that you cannot perceive the Roots where it grew, so shall they all be swept clean away.

21. And it shall come to pass in those Days, that a Man who had formerly been wont to keep whole Flocks and Doves, shall now be glad to be Owner of one poor Cow, and two Sheep, to keep him from starving.

22. And though this Proportion be very small, yet it shall be answerable to the Persons which shall be left alive to spend it; who shall be so few, that this poor Stock of Cattle shall be sufficient to feed them. A small Quantity of Butter and Honey shall be enough to sustain that small Remainder of Men.

23. And it shall come to pass, that where there were many Vines

let

*shall rest all of them in the desolate Valleys, and in the Holes of the Rocks, and upon all Thorns, and upon all Bushes.*

20. *In the same Day shall the Lord shave with a Razor that is hired, namely, by them beyond the River, by the King of Assyria, the Head, and the Hair of the Feet: And it shall also consume the Beard.*

21. *And it shall come to pass in that Day, that a Man shall nourish a young Cow, and two Sheep:*

22. *And it shall come to pass for the abundance of Milk that they shall give, he shall eat Butter: For Butter and Honey shall every one eat that is left in the Land.*

23. *And it shall come to pass in that Day,*

Day, that every place shall be, where there were a thousand Vines at a thousand Silverings, it shall even be for Briars and Thorns.

24. With Arrows and with Bows shall Men come thither; because all the Land shall become Briars and Thorns.

25. And on all Hills that shall be digged with the Mattock, there shall not come thither the fear of Briars and Thorns; but it shall be for the breeding forth of Oxen, and for the breeding of the Cattle.

let out for a Shekel of Silver, or half a Crown a-piece, there shall be found nothing but Briars and Thorns, for want of Men to dress the Vineyards.

24. Nay, so desolate shall the Country be, that where before were Towns inhabited, and Fields tilled, there shall now be thick Wildernesses, the Dens of wild Beasts; so that the Hunters shall come thither with Bows and Arrows, to pursue their Game,

25. And the few Men that shall be left shall employ their Husbandry upon the Mountains, which they shall dig with their Mattocks, instead of plowing; insomuch as there shall be no Place for Briars and Thorns to grow thereon, but they shall be improved into Pasture, for the Use of their Oxen and Sheep.





## C H A P. VIII.

*The Prophet's Wife was big with Child, and the Lord ordered him, as soon as the Child should be born, to name it Maher-shalal-hash-baz, as a Token, that Israel and Syria should be subdued by the King of Asyria.*

*He farther prophesies, that though Judah had been kept from the Power of the Confederate Kings, yet she also, in her turn, should be afflicted; but that as Judea was to be the Land wherein the Messias was to be born, our Saviour would protect them in it, that should believe in him.*

**M**oreover, the Lord said unto me, Take a great Roll, made of the most lasting Substance, and write therein, in large Characters, that Word of threatened Judgment, which thou shalt take for the Name of thy Son, even *Maher-shalal-hash-baz*.

2. And I took unto me Persons of unquestionable Reputation, to bear witness that the same name was given unto my Son in his Circumcision; viz. Uriah the Priest, and Zechariah the Son of Jeberechiah.

3. For

**M**oreover, the Lord said unto me, Take thee a great Roll, and write in it with a Man's Pen, concerning Maher-shalal-hash-baz.

2. And I took unto me faithful Witnesses to record, Uriah the Priest, and Zechariah the Son of Jeberechiah.

3. And

3. And I went unto the Prophets, and she conceived and bare a Son; then said the Lord unto me, call his Name Maher-shalal-hash-baz.

4. For before the Child shall have Knowledge to cry, my Father, and my Mother, the Riches of Damascus, and the Spoil of Samaria shall be taken away before the King of Assyria.

5. The Lord spake also unto me again, saying,

6. Forasmuch as this People refuseth the Waters of Shiloah, that go softly, and rejoice in Rezin, and Remaliah's Son.

7. Now therefore, behold, the Lord bringeth up upon them the Waters

3. For I had lain with my Wife, and she had conceived and born me a Son, and the Lord appointed me to call his Name, *Maher-shalal-hash-baz*; that is, Make speed to the Spoil, Hasten to the Prey.

4. For before the Child shall have Knowledge to distinguish his Parents, the General of the King of *Affyria* shall Spoil the Countries of *Israel* and *Syria*, whereof the chief Cities are *Damascus* and *Sat-maria*.

5. The Lord was pleased to speak more also to me, saying,

6. Forasmuch as this People have not rested themselves upon the gracious Promises of God's Protection, but being disheartened by their small Numbers, and Weakness, have sought for other Helps, and wish, that *Rezin* King of *Syria*, and *Pekab* the Son of *Remaliah*, King of *Israel*, (who were joined together in League,) were Lords of *Judah*, instead of the House of *David*.

7. Now therefore, behold, the Lord will bring up the King of *Affyria*, and all his Forces; and he shall come up, and over-run all their Country.

E 8. And

For I suppose with us we  
are but a poor & despised party,  
but you have got us into your  
hands now, & we shall be  
glad to stay here as long  
as you please.

The people like Griffiths

8. And his Power shall spread it self over the whole Land of *Juhah*, to destroy it; even over that Holy Land which is consecrated to thy Name, O thou Saviour of thy Church, God and Man! which yet, because it so nearly pertaineth unto thee, as to be hereafter the Place of thy Birth and Ministry, shall at last find the Benefit of thy Protection.

9. Go together then, O ye Enemies of God's People! join your Hearts, Heads and Hands together as much as you can; know this, that though ye may prevail for a while, yet your Power shall not last long, but shall soon be crushed and broken in pieces.

10. Take what Counsel ye will together against *Judah* and *Jerusalem*, with Design to cut them off utterly, ye shall not be able to bring it to pass; for God in due Time will afflict them.

11. Moreover, the Lord did not only speak to me, but with a more

ters of the River,  
strong and many;  
even the King of  
Assyria, and all  
his Glory: And he  
shall come up over  
all his Channels,  
and go over all his  
Banks.

8. And he shall pass through Judah, he shall overflow and go over; he shall reach even to the Neck, and the stretching out of his Wings shall fill the Breadth of the Land, O Immanuel.

9. Associate your  
selvess, O ye People,  
and ye shall be bro-  
ken in pieces; and  
give ear all ye of  
far Countries: Gird  
your selves, and ye  
shall be broken in  
pieces, gird your  
selves, and ye shall  
be broken in pieces.

10. Take Counsel  
together, and it shall  
come to nought;  
speak the Word, and  
it shall not stand:  
For God is with us.

**I I.** For the  
Lord spake thus to  
me

me with a strong Hand, and instructed me, that I should not walk in the Way of this People, saying,

12. Say ye not, a Confederacy to all them to whom this People shall say, a Confederacy; neither fear ye their Fear, nor be afraid.

13. Sanctify the Lord of Hosts himself, and let him be your Fear, and let him be your Dread.

14. And he shall be for a Sanctuary; but for a Stone of Stumbling, and for a Rock of Offence to both the Houses of Israel, for a <sup>\*</sup>Gin, and for a Snare to the Inhabitants of Jerusalem.

15. And many among them shall stumble, and fall, and

more than ordinary Inspiration, instructed me, that I should not yield my self to a Conformity with the Sins of this People, and give way to their Infidelity and Obstinacy, saying,

12. Say ye not out of your Distrust, Let us make a Confederacy with the *Affyrians*, without whose Aid we cannot stand against our Enemies; neither be ye dejected with this cowardly Fear of them that rise up against you.

13. Give Glory to God alone, in the Confidence and Praise of his Almighty Power, whereby he subdueth all Things; let your holy and awful Fear be only bent upon him, who can deliver or destroy you at pleasure.

14. He shall be a sure Refuge to those that him fear and rely upon him, but an occasion of Sin and Ruin to those that distrust his Promises. Both the Houses of *Judah* and *Ephraim*, and even all those that frequent the Temple at *Jerusalem*, where they hear the Law read and expounded, and should understand those Things, if they will not believe in the Promises of a Saviour, instead of meeting with any Benefit by his coming, they shall feel greater and severer Punishments.

15. I tell you many, though not all, shall fall into Calamity and Danger, some through Ignorance <sup>†</sup>Luke xx. 18.

\* Luke ii.

<sup>24.</sup> Rom. ix.

<sup>33.</sup> 1 Peter ii.

<sup>8.</sup>

<sup>†</sup> Matt. xxi.

<sup>44.</sup> Luke xx.

rancor, and some through Malice, and the fatal Issue of their Disobedience, shall terminate and end in irreparable Destruction.

16. Give full Assurance to my People of the Certainty of this Prophecy. Bind up the Roll in which thou hast written that which I have shewn thee, and the Instructions I gave thee concerning my People; seal it up, and let it be kept as a Law that shall not be reversed.

17. However others entertain these Words of God, for my Part, I will make Account of their assured Performance, and depend upon the good Providence of that just God, who deservedly withdraws his Favour from the rebellious House of Jacob.

18. Behold, I, and all those faithful Prophets, and others, whom the Lord shall by my Means give his Grace to believe his Promises, shall be made a gazing Stock, and cause of Wonder to the Children of Israel, for our Folly, as they think, in believing that God will relieve his People of Judah, though the Syrians and Israelites, combine together to destroy them; I say, in this Thing also, we shall be the Types of those faithful Few, that in the Days of the Messias hereafter shall rely wholly upon God, when the Jews and Romans come

and be broken, and be snared, and be taken.

16. Bind up the Testimonies; Seal the Law among my Disciples.

17. And I will wait upon the Lord that biderth his Face from the House of Jacob, and I will look for him.

18. \* Behold, I and the Children whom the Lord hath given me, are for Signs, and for Wonders in Israel, from the Lord of Hosts, which dwelleth in Mount Zion.

19. And

\* Heb. ii.

13.

to destroy them ; they may flout and laugh at us, but they will find the Judgment of God come justly upon them, for having made so bad use of those Admonitions he hath so often given them in the Temple at Jerusalem.

19. *And when they shall say unto you, Seek unto them that have familiar Spirits, and unto Wizards that peep, and that mutter, should not a People seek unto their God? For the Living, to the Dead?*

19. What Madness is it in you not to cleave fast unto the Lord, your true and only God ? For if the prophanie Heathen shall think they have Reason to persuade you to depend upon Magicians and Wizards, that use devilish Enchantments, is it not a Shame that you should not find Cause to seek and cleave unto the only true God ? Shall we be so foolish, who are living Men, and ought to enquire of the living God in all Cases, to go and have recourse to dead Idols ?

20. *To the Law, and to the Testimony : If they speak not according to this Word, it is because there is no Light in them.*

21. *And they shall pass through it, hardly bestead and hungry : And it shall come to pass, that when they shall be hungry, they shall fret them-*

20. No, far be it from us ; let us have recourse to God's Word ; that is it which God hath given us for his infallible Direction : And if any Man speak either without or against this Word, it is because he hath not the true Light of Grace or Understanding in him,

21. And whereas they hoped to have been fixed in this good Land for ever, they shall now only pass through it as Fugitives, being hardly pressed and pinched with Hunger ; and then they shall fret and gall themselves with late and vain Indignation, and shall curse

## A PARAPHRASE on

their Idol, and their King, whose Confidence has misled them: And when they are thus throughly distressed, they shall begin to look upward to the Hand of that God by whom they are punished, but shall find no Help.

22. Missing of it there, they shall turn their Eyes downwards, to seek for Succour from other Men or Nations, because their King, in whom they trusted, cannot succour them: But whether they look up to Heaven to God, or downwards to the Earth to Men, they shall find no Aid or Relief, but be punished with such tormenting Misery as to be driven to Despair.

themselves, and curse their King, and their God, and look upward.

22. And they shall look unto the Earth, and behold, Trouble and Darkness, Dimness of Anguish; and they shall be driven to Darkness.

## C H A P. IX.

*He farther prophesieth of the Birth, Person, Office, and Kingdom of Christ; and declares the Judgments that shall fall upon Israel for their Sins.*

YET though this Calamity shall be exceeding great, it shall not be so grievous as the Affliction of Israel by Tiglath-Pilezer and Salmonezer. For Tiglath-Pileser shall begin to destroy the Israelites, and to carry them into

Cap-

N Evertheles, the Dimness shall not be such as was in her vexation, when at the first he lightly afflicted the Land of

of Zebulun, and the Land of Naphtali, and afterward did more grievously afflict her by the way of the Sea, beyond Jordan, in Galilee of the Nations.

Captivity, out of which they shall not be redeemed: And what he hath begun Salmaneser shall make an end of: For he shall carry the residue into perpetual Captivity, and destroy Israel from being any more a People or a Kingdom: But Sennacherib shall not be able to deal thus with the Jews; for though he over-run all Judea, yet he shall not prevail against Jerusalem: So that out of Jerusalem shall Judea again be peopled, and flourish.

2. The People that walked in Darkness, have seen a great Light: They that dwell in the Land of the Shadow of Death, upon them hath the Light shined.

3. Thou hast multiplied the Nation, and not increased the Joy: They joy before thee, according to the Joy in Harvest, and as Men rejoice when they divide the Spoil.

2. There is a comfortable Assurance of Delivery in this miserable Captivity; for, behold, the Messiah shall certainly come, and by his Doctrine and Spirit shall enlighten those that were in Error and Ignorance, beginning to plant his Gospel in the Coasts of Galilee.

3. Though thou, O God! suffereſt the Assyrians to get together many Nations in Confederacy with them, in hopes utterly to destroy Judah and Jerusalem; the Succesſ shall not answer their Hope, whereby they ſhould augment and encrease their Joy; but the Men of Judah, especially Jerusalem, whom Sennacherib's great Army ſhall afflict, ſhall rejoice before thee, O Lord! for that Army which afflicted them ſhall be destroyed, and they ſhall be delivered. And ſo also though by the gathering in of the Gentiles to the Jews, and making them

## A PARAPHRASE ON

one People in Christ, thou shalt multiply thy spiritual Seed; yet the Jew shall not rejoice at the Conversion of the Gentiles as they ought to do: But however the rejoicing of the Gentiles shall be great and unspeakable, such as is wont to be the Joy of the Husbandman, when he fetcheth in a rich and seasonable Harvest, or of a Soldier, when after a Victory, he shareth the Plunder.

4. For thou shalt deliver thy People from the slavish Yoke of their tyrannical Oppressors, and from all their cruel Impositions, as thou didst deliver them from the Oppression of the Midianites in the Time of the Judges.

\* Judges  
vii. 22.

5. Commonly every Battle is with confused Noise, with the triumphant Acclamations of the Victorians, and the bitter Lamentations of the Conquered, together with fearful Effusion of Blood, and wallowing therein; but here the Case will be otherwise: God shall fight from Heaven, and will so suddenly and utterly consume their Enemies, as if they were burnt with Fire.

6. Neither is it for God's People to rest in their temporal Deliverance from their Captivity, but to erect their Thoughts to higher Hopes, even the happy Assurances of Salvation by the true

<sup>+ John iii. 16.</sup> <sup>no man</sup> Messias

has caused you  
-dign to have  
-thee with his  
sons his house  
is full of shouting  
to your self ye  
have been  
-led into Gethse-  
-mane and so on

4. For thou hast broken the Yoke of his Burden, and the Staff of his Shoulder, the Rod of his Oppressor, as in the Day of \* Midian.

5. For every Battle of the Warrior is with confused Noise, and Garments rolled in Blood; but this shall be with burning and Fewel of Fire.

6. For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder; and

and his Name shall  
be called, *Wonder-  
ful, Counsellor, The  
Mighty God, the  
everlasting Father,  
The Prince of  
Peace.*

*Messias who is to come into the  
World. For unto us that Child  
shall be born, unto us Jews that  
Son of God shall be given, who  
shall take upon him the perpetual  
Government of his Church. He  
shall manifest himself to be of such  
a glorious Nature and Qualities,  
that he shall be called Wonder-  
ful, he shall manifestly shew that  
he has in him all the Treasures of  
Wisdom and Knowledge to de-  
clare the Will of God, and to ad-  
vise his Church and People in all  
their Difficulties, and so shall just-  
ly be stiled their Counsellor. He  
shall work with such Power as to  
convince the World that he is  
God as well as Man, and so be  
called the Mighty God. Though  
he be stiled a Child and a Son,  
and be yet unborn, yet he will  
prove himself to have been from  
all Eternity, and one who is not  
only in himself absolutely Eter-  
nal, but the Author and Purchaser  
of Eternity for others, and from  
thence be called the everlasting  
Father. He will be the only Pur-  
chaser and Procurer of Peace and  
Reconciliation between God and  
us, and so be justly stiled the  
Prince of Peace.*

7. *Of the Increase  
of his Government  
and Peace there  
shall be no \* End,  
upon the Throne of  
David,*

7. His peaceable and happy  
Government shall be extended far  
and wide to all the Ends of the  
Earth as it was promised to Da- Luke i. 32,  
vid, and to his Seed for ever. It 33.  
shall

shall not be upheld with Oppression and Tyranny as other Kingdoms are commonly managed, but it shall be established by the Administration of Justice and righteous Judgment, from the very Beginning of it to all Eternity: And although this may seem too great a Blessing for you to expect or believe, yet be assured God will bring this mighty Work to pass out of that fervent Affection which he hath to his own Name and Glory, and to the Honour of his dearly beloved Son, and for the good of his Church and People.

8. And now I have delivered unto you the Words of Comfort to those that shall be faithful, I must also acquaint you with those Menaces threaten'd against the Posterity of Jacob or Israel, that shall not be obedient, nor walk according to God's Commandments.

9. All these wicked People of the Ten Tribes, particularly Ephraim, and the Inhabitants of Samaria, shall know, whether my Word be true or false, they shall find the Effects of it; they may flatter themselves, and say,

10. We Men of Israel and Inhabitants of Samaria, have indeed suffered by our Enemies, but we care not for that, we will easily make up those Losses; and where-

David, and upon his Kingdom, to order it, and to establish it with Judgment and with Justice, from henceforth even forever: The Zeal of the Lord of Hosts will perform this.

8. *The Lord sent a Word into Jacob, and it hath lighted upon Israel.*

9. *And all the People shall know, even Ephraim and the Inhabitants of Samaria, that say in the pride and stoutness of Heart,*

10. *The Bricks are fallen down, but we will build with hewn Stone: The Sycamores are*

cut down, but we will change them into Cedars.

11. Therefore the Lord shall set up the Adversaries of Rezin against him, and join his Enemies together.

12. The Syrians before, and the Philistines behind, and they shall devour Israel with open Mouth: For all this his Anger is not turned away, but his Hand is stretched out still.

13. For the People turneth not unto him that smiteth them, neither do they seek the Lord of Hosts.

14. Therefore the Lord will cut off from Israel, Head and Tail, Branch and Rush in one Day.

15. The antient and honourable, he is the Head: And the Prophet that teacheth Lies, he is the Tail.

16. For

as they have beaten down our Houses, we will build better in their room.

11. But let them know, that because Israel doth so fondly rely upon Rezin, God shall set up Enemies against that King, on whose Strength they have presumed, and they shall join their Forces to his Destruction.

12. The Syrians from the East, and the Philistines from the West, shall set upon Israel like to some ravenous Beast with open Mouth, and yet God hath not quite done with them, but hath still farther Judgments in store for them.

13. For they will not turn from their wicked Courses, by Repentance unto God that thus punishes them, neither will they seek to procure his Grace and Favour.

14. Therefore the Lord will cut off from Israel the noblest as well as the meanest of the People, the strongest and the weakest all together, without any distinction, at one time.

15. He shall cut off the Princes, and chief Rulers of the Commonwealth, nay, he will not spare the very Prophets; but those of them who have fed the vain Hopes of the People with false Prophecies

of

of Peace, and by venting their Lies, have made themselves the most vile and despicable of all the People, will he destroy.

16. For both these, the chief Rulers and the Priests, have deceived the People, and led them out of the right Way: And those that have been so foolish as to be perverted either by the Example of the one, or the false Doctrine of the other, shall certainly perish.

17. The Lord will not rejoice over them to do them good: The Fatherless and Widows that used to be the Objects of his Mercy, shall now find no Pity or Compassion, for the Generality of the People are Hypocrites: They pretend to worship and serve God, but indeed will not trust, nor rely upon him; they are Workers of Iniquity, and all their Discourse is wicked: This is the Reason that God is angry with them, and does thus punish them.

18. For the Wickedness of any People or Nation will as surely cause their Destruction, as Fire will consume a Wood when it gets into it. Call to mind how a Fire, when it gets into a Forest, does first take hold of the Briars and Thorns, and then of the Trees, and

16. For the Leaders of this People cause them to err, and they that are led of them, are destroyed.

17. Therefore the Lord shall have no Joy in their young Men, neither shall have Mercy on their Fatherless and Widows: For every one is an Hypocrite and an Evil-doer, and every Mouth speaketh Folly: For all this his Anger is turned away, but his Hand is stretched out still.

18. For Wickedness burneth as the Fire: It shall devour the Briars and Thorns, and shall kindle in the Thickets of the Forest, and they shall mount

ount up like the  
fting up of Smoke.

so goeth over the whole Wood and consumeth it; so will the Sins of a People cause such Plagues to take hold of a Nation, as to destroy first the poorest and meanest, then the better sort till all be consumed, and the Breath of Life like Smoke, shall vanish away.

19. Through the  
Wrath of the Lord  
of Hosts is the Land  
darkened, and the  
people shall be as  
the Fewel of the  
Fire: No Man  
shall spare his Bro-  
ther.

By reason of the Anger of the Lord, shall the Inhabitants of the Land be overwhelmed with Misery and Calamities, and the People thereof shall be destroyed as Fewel is by the Fire, no Man shall have compassion even for his nearest Relation.

20. And he shall  
snatch on the right  
hand, and be hun-  
gry, and he shall  
eat on the left hand,  
and they shall not  
be satisfied; they  
shall eat every Man  
the Flesh of his own  
Arm.

21. Manasseh,  
Ephraim; and  
Ephraim, Ma-  
nasseh: And they  
together shall be at-  
gainst Judah: For  
all this his Anger  
is not turned away,  
but his Hand is  
stretched out still.

20. But shall snatch and seize,  
on all Hands, what he can get by  
extreme Violence, and shall insati-  
ably spoil and devour those  
whom he ought to love and che-  
rish as his own Flesh.

21. Those Tribes which should be  
in the highest Degree of Love joined  
together, shall fall into deadly  
Hostility one against another. Ma-  
nasseh shall fall foul upon his Bro-  
ther Ephraim, and Ephraim upon  
Manasseh, and both shall join in  
Quarrel against Judah: For all this  
God's Anger will not cease against  
these People, but he will still  
stretch out his Hand against them,  
and smite them.

CHAP.

THE PROPHET ISAIAS.

C H A P. X.

*The Prophet denounces a severe Judgment against unjust Governors and Magistrates, and declares, that though God will bring up the King of Assyria to execute his Purpose against Israel, yet when he has fulfilled his Will, he shall punish him also, and save a Remnant of the Jews.*

**W**O be unto those Governors and Magistrates who give unjust Sentences, and command their Registers to record those grievous Decrees.

2. That will not hear the Cause of the Poor and Needy, or if they do, will deprive them of their Right, and so swallow up the Substance of the Widow and Fatherless.

3. What will ye do, O ye unjust and corrupt Judges! when I shall come to visit you in Wrath, and bring up your Enemies from far to destroy you? To whom will ye flee for Protection? And what

**W**O unto them that decree unrighteous Decrees, and that write Grievousness which they have prescribed:

2. To turn aside the Needy from Judgment, and to take away the Right from the poor of my People, that Widows may be their Prey, and that they may not the Fatherless.

3. And what will ye do in the Day of Visitation, and in the Desolation which shall come from far? To whom

whom will ye flee  
or Help? And  
where will ye leave  
our Glory?

4. Without me  
they shall bow down  
under the Prisoners, and they shall  
fall under the Slain:  
For all this his An-  
ger is not turned a-  
way, but his Hand  
is stretched out still.

5. O Assyrian,  
the Rod of mine  
Anger, and the  
staff in their Hand  
mine Indigna-  
tion.

6. I will send  
him against an hy-  
pocritical Nation;  
and

do ye think will become of those  
glorious Estates which ye have  
scraped together by Rapine and  
Extortion?

4. I will withdraw my Protection  
from them, and then they shall be  
forced to bow down to their En-  
emies in a more base and submis-  
sive manner than Prisoners do to  
their Gaolers, or to those at whose  
Suit they were cast into Prison,  
that they may have Mercy on  
them; nay, they shall be so mean  
spirited, as to fall down upon the  
Ground to their Enemies, and lie  
lower and flatter upon the Earth  
in the way of supplication to them,  
than the Bodies of the Slain in the  
Day of Battle: And although the  
Lord shall smite his People after  
this grievous manner as I have  
said, and therefore may now seem  
to be appeased, yet here shall not  
be an End of their Punishment; he  
will smite his People yet more.

5. Come hither then, O thou  
*Assyrian!* come and execute my  
just Wrath upon my People; for  
thou art the Rod of mine Anger,  
and the Weapons which are in thy  
Hand, whereby thou fightest a-  
gainst *Judah*, are guided and made  
successful to execute my Wrath  
and Indignation upon mine En-  
emies.

6. I will send this *Assyrian* a-  
gainst that dissembling Nation of  
the Jews, which make an hypo-  
critical

## A PARAPHRASE on

critical Profelion of my Name, and against those idolatrous *Iyvassites* whom I hate, who shall spoil them of their Goods, and use their very Persons as contumeliously, and with as little regard, as Men do the Dirt and Mire of the Streets, which they trample upon.

7. But though I intend the *Af-syrian* to be my Scourge for *Israel*, and to execute my Will upon them, yet he hath no such meaning as to fulfil my Purpose herein; all his Drift and Intention is a cruel and bloody satisfying of his own merciless and ambitious Mind; neither aims he at anything else, but a malicious Destruction and Conquest of many Nations.

8. For he will argue after this manner, and say, Are not the Captains and chief Commanders of my Army equal for Power, Wealth and Glory to the Kings of other Nations?

9. Is not the strong City of *Calno* as unable to hold out against me, and as sure mine, as *Carchemish*, which I have already won? Is not *Hamath* as sure to be subdued by me, as *Arphad* which I have taken? Is not *Samaria* as sure to be mine, as *Damascus* now is?

10. As I have vanquished the Kingdoms which worshipped those Idols which were esteemed in the Reput-

and against the People of my Wrath will I give him a charge to take the Spoil, and to take the Prey, and to tread them down like the Mire of the Streets.

7. Howbeit, he meaneth not so, neither doth his Heart think so, but it is in his Heart to destroy, and cut off Nations not a few.

8. For he saith, Are not my Princes altogether Kings?

9. Is not *Calno* as *Carchemish*? Is not *Hamath*, as *Arphad*? Is not *Samaria*, as *Damascus*?

10. As my Hand hath found the Kingdoms of the Idols,

*Idols, and whose  
graven Images did  
excel them of Je-  
rusalem, and of  
Samaria.*

11. Shall I not as  
I have done unto  
Samaria and her  
Idols, so do to Je-  
rusalem and her  
Idols?

12. Wherefore it  
shall come to pass,  
that when the Lord  
 hath performed his  
whole work upon  
Mount Zion, and  
in Jerusalem, I  
will punish the  
Fruit of the stout  
heart of the King  
of Assyria, and the  
Glory of his high  
looks.

13. For he saith,  
By the Strength of  
my Hand I have  
done it, and by my  
Wisdom; for I am  
prudent: And I  
have removed the  
bounds of the Peo-  
ple, and robbed  
their Treasures,  
and I have put  
down the Inhabi-  
tants like a vali-  
ant Man.

Reputation of the World and out-  
ward Glory, far to surpass the  
Deities of Jerusalem and Samaria;

11. So what should hinder me  
from subduing these also? I have  
already found out and smitten the  
Idols of Samaria; and the Idols of  
Jerusalem are no other, no better  
than those of Samaria, why then  
should I not subdue them as well  
as the other?

12. Wherefore it shall come to  
pass, that when the Lord shall  
have finished what he intended to  
do to Sion and Jerusalem, he will  
turn his Hand, and punish the  
King of Assyria for his insolent Be-  
haviour and proud Boasting.

13. For he will make his brags  
and say, By my own Strength and  
Power have I gotten all these  
Victories: All my Successes are  
owing to my own wise Conduct  
only: I have by own Strength and  
Wisdom brought these Kingdoms,  
which were distinct and several,  
and used their own particular Laws  
and Customs, into mine own Power  
to be ruled by me. I have in-  
vaded their Land, and gotten their  
Wealth, and I have conquered the

Inhabitants, and made them Vaf-sals to me, like a valiant Man as I am.

14. As for the Riches of the Nations about me, they are to me but as a Bird's-nest, the Eggs whereof are left open by the Dam to the Hand of the Passenger, which a Man may take up quickly, and not have so much as a Bird's Wing moved against him, nor a chirping Note of Complaint, or any that trouble themselves to look after them, or dare oppose or contradict me.

15. But for all this boasting, this *Affyrian* is my Ax to hew down *Judah*, my Saw to divide it, my Rod to scourge it, my Staff to beat it; and shall this Ax, this Saw, this Rod, this Staff magnify it self against the Hand that useth it? As if the Instrument could do ought without, or against the Arm that moves it.

16. Because the King of *Affyria* does thus proudly advance himself against the Lord, therefore shall the Lord, the mighty Commander, to whose Power the most potent Armies must submit, strip him and all his great Princes and Officers of all their Wealth and Glory:

14. And my Hand hath found as a Nest the Riches of the People: And as one gathereth Eggs that are left, have I gathered all the Earth, and there was none that moved the Wing, or opened the Mouth, or peeped.

15. Shall the Ax boast himself against him that heweth therewith? Or shall the Saw magnify it self against him that shaketh it? As if the Rod should shake it self against them that lift it up, or as if the Staff should lift up it self, as if it were no Wood.

16. Therefore shall the Lord, the Lord of Hosts, send among his fat Ones, Leanness, and under his Glory he shall kindle a Burning like the Burning of a Fire. 17. And

Glory : He shall destroy this numerous and victorious Army as suddenly and irrecoverably, as Fire doth that combustible Matter which is thrown into it.

17. And the Light of Israel shall be for a Fire, and his holy One for a Flame : And it shall burn and devour his Thorns and his Briars in one Day ;

17. Since the *Affyrian* hath so despised *Israel*, *Israel* shall be avenged of him : For as commonly Fire is not separated from Light, that Light of my Countenance which *Israel* shall have from me, shall be as a Fire to burn up the *Affyrians*; and this my People, which I have singled out for my own Peculiar, shall be as a Flame to those Enemies, which shall consume even to the meanest of their Host in one Day.

18. And shall consume the Glory of his Forest, and of his fruitful Field, both Soul and Body; and they shall be as when the Standard - bearer fainteth.

18. And they shall cut off his great Army which stood as thick as Trees in a Forest, or Ears of Corn in a fruitful Field : They shall be utterly dispirited, and give themselves up to such a weak and heartless Despair, as a beaten Troop when their Standard-bearer yieldeth.

19. And the rest of the Trees of his Forest shall be few, that a Child may write them.

19. And the Remainder of that mighty Host shall be so few, that a Child which can scarce tell his own Fingers, may reckon their Number.

20. And it shall come to pass in that Day, that the Remnant of Israel, and such as are escaped of the House of Jacob,

20. And it shall come to pass, that such Jews as shall be preserved from this *Affyrian* Scourge, my People thus instructed and reformed by their Affliction, shall learn now to trust no more to the

Arm of Flesh, which they see may be easily made against them, but shall depend wholly upon the Lord for Aid and Protection.

20. *Arm of Flesh, which they see may be easily made against them, but shall depend wholly upon the Lord for Aid and Protection.*

*cob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the holy One of Israel in Truth.*

21. These few shall find by Experience, and shall confess, that the God of *Israel* is the mighty God from whom alone they must expect Deliverance.

21. *The Remnant shall return, even the Remnant of Jacob, unto the mighty God.*

22. Though I have promised to thee, O *Jacob!* and to thy Father *Abraham*, that thy Seed shall be as the Sand of the Sea; yet, since they have thus provoked me, and corrupted their Ways, only a Remnant of them shall return from their Captivity, and the Destruction of the rest shall declare my Righteousness abundantly to the World.

22. *For though thy People Israel be as the Sand of the Sea, yet a Remnant of them shall return; the Consumption decreed shall overflow with Righteousness.*

23. The Consumption which God hath decreed and determined to bring upon the Land of *Judah*, for the Sins thereof, shall certainly take place.

23. *For the Lord God of Hosts shall make a Consumption, even determined in the midst of all the Land.*

24. Yet saith the Lord of Hosts, O my People, that dwellest in *Jerusalem*, be not afraid of this proud *Affyrian*; he shall vex and oppress you indeed with Taxes and Tributes, and with Terrors, as the *Egyptians* did your Fore-Fathers.

24. *Therefore, thus saith the Lord God of Hosts, O my People that dwellest in Zion, be not afraid of the Affyrian; he shall smite thee with*

25. But

with a Rod, and  
shall lift up his  
Staff against thee,  
after the Manner  
of \* Egypt.

25. For yet a  
very little while,  
and the Indigna-  
tion shall cease,  
and mine Anger in  
their Destruction.

26. And the  
Lord of Hosts shall  
stir up a Scourge  
for him, according  
to the Slaughter of  
† Midian at the  
Rock of Oreb; and  
as his Rod was up-  
on the Sea, so shall  
he lift it up after  
the Manner of  
Egypt.

27. And it shall  
come to pass in that  
Day, that his  
Burden shall be ta-  
ken away from off  
thy Shoulder, and  
his Yoke from off  
thy Neck, and the  
Yoke shall be de-  
stroyed, because of  
the Anointing.

28. He is come  
to Ajath, he is  
passed to Migron,  
at Michmash he  
hath

\* Exod.  
xxiv.

25. But after a little while I  
will be reconciled to you, and  
my Fury shall break out against  
him, and destroy him that vexed  
you.

26. The *Affyrian*, indeed, is  
my Rod to thee, but I will have  
a Scourge for him, that shall  
plague him, as the *Midianites* were  
destroyed by *Gideon* at the Rock of  
Oreb, and as I plagued the *Egyptians*,  
whom I overthrew and de-  
stroyed in the Red-Sea.

+ Judg. vii.  
15. c. ix. 4.

27. The Yoke of Servitude  
shall be taken from thy Neck,  
because thou art a People con-  
secrated to me for the sake of that  
*Messiah*, mine Anointed, which  
shall descend from thee.

28. Behold, in the Spirit of  
Prophecy I think I see the *Af-  
fyrian* in his Expedition against  
thee already; he is come forward

on his way to *Ajath*, and from thence is he passed to *Migron*, and hath made *Mich-Mash* the Store-house for his Provision, Ammunition, and Carriages.

29. They have gone over the Passages of those Rivers which might seem to have hindered their Way. They have passed *Jordan* it self, and are come to lodge at *Geba*, and now the neighbouring Cities, *Ramah* and the rest, begin to be afraid ; nay, the Inhabitants of *Gibeah* are already fled.

30. Ye Cities that lie near to the Way of this mighty Enemy, lift up your Voices, and weep for your imminent Desolation : Cause your Cries to be heard unto the farthest Part of the Land.

31. The People of *Madmenah* have already left their City for fear ; and those of *Gebim* are gathering themselves together, in order to leave theirs also.

32. E'er a Day be at an end this proud *Affyrian* will be at the Town of *Nob*, hard by *Jerusalem*, and then he shall shake his Hand at the Mount of *Zion*, and the Temple that stands upon it, and threaten it.

33. But behold, notwithstanding this terrible Bluster, the Lord of Hosts shall take him down,

29. They are gone over the Passage ; they have taken up their Lodging at *Geba*. *Rama* is afraid, *Gibeah* of *Saul* is fled.

30. Lift up thy Voice, O Daughter of *Gallim* ; cause it to be heard unto *Laish*, O poor *Anathoth*.

31. *Madmenah* is removed ; the Inhabitants of *Gebim* gather themselves to flee.

32. As yet shall he remain at *Nob* that Day ; he shall shake his Hand against the Mount of the Daughter of *Zion*, the Hill of *Jerusalem*.

33. Behold, the Lord, the Lord of Hosts shall top the Bough

Bough with Terror; and the high  
ones of Stature shall  
be hewen down,  
and the Haughty  
shall be humbled.

34. And he shall  
cut down the Thic-  
kers of the Forests  
with Iron, and  
Lebanon shall  
fall by a mighty  
One.

down, and shall cut him off  
with Terror; all his mighty Men  
shall be subdued.

34. All these, that like the great  
and tall Cedars of Lebanon, thus  
overtopp'd God's People, shall be  
cut down, and shall fall by the  
mighty Hand of the destroying  
Angel.

## C H A P. XI.

Christ the Messiah, born of the Royal House  
of David, endued with the Spirit of the  
Lord, shall set up a Church by the preach-  
ing of his Word; the Members of it shall  
live in Peace and Amity, and the Gentiles  
shall be so influenced with the Doctrines of  
it, that they also shall come into it, and  
the Jews that were scattered for their Un-  
belief over the Face of the Earth shall,  
by a particular Act of God, be converted.

A ND there  
shall come  
forth a Rod out of  
the Stem of Jesse,  
and a Branch shall  
grow out of his  
Roots.

A Fterwards, in the Fulness  
of Time, for the Comfort  
of God's Church, there shall come  
forth a Rod out of the seemingly  
withered Stock of Jesse, the Fa-  
ther of David, and a flourishing  
Branch,

Branch, even the *Messiah*, shall be born of his Lineage, which was thought to have been extinct.

2. He shall receive the Spirit of God beyond all finite Measure : Forasmuch as in him the Godhead shall dwell bodily, replenishing his Human Nature with all Wisdom and Understanding, with all good Counsel, and Power to execute what he takes in hand ; he shall be endued with the full Knowledge of the whole Will of God, and shew the most religious Care to discharge his Duty to him.

3. The Spirit of God shall more especially enable his Humanity, with a quick and piercing Understanding to the perfect judging and discerning of those, that do truly and really serve the Lord, from those that are only false-hearted Hypocrites ; and he shall not judge by the outward Appearance, according to the Evidence of the Eye, or the Ear, which may be deceived,

4. But he shall judge the Cause of the Poor impartially, and reprove those that wrong them : With the Word of his Mouth, that is, his Preaching and Doctrine, he shall subdue the Earth to himself ; and with the same, which will be made a Savour of Death unto Death, will he slay the Rebellious.

\* 2 Thess.  
i. 8.

2. And the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the Fear of the Lord.

3. And shall make him of quick Understanding in the Fear of the Lord ; and he shall not judge after the Sight of his Eyes, neither reprove after the Hearing of his Ears.

4. But with Righteousness shall he judge the Poor, and reprove with Equity for the Meek of the Earth. And he shall smite the Earth with the Rod of his Mouth, and with the Breath

5. He

Breath of his Lips  
shall he slay the  
Wicked.

5. And Righteousness shall be the Girdle of his Loins, and Faithfulness the Girdle of his Reins.

6. The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid ; and the Calf, and the young Lion, and the Fattling together, and a little Child shall lead them.

7. And the Cow and the Bear shall feed, their young Ones shall lie down together ; and the Lion shall eat Straw like the Ox.

8. And the sucking Child shall play on the Hole of the Asp, and the weaned Child shall put his Hand on the Cockatrice-den.

9. They shall not hurt nor destroy in all

5. He shall not come in the costly Attire of worldly Princes, but shall be clothed in the glorious Robes of Righteousness and Truth, which shall be so closely girded about him, as that they can never be separated from his Person and Government.

6, 7, 8. This blessed Saviour shall so reform the World, and cause so much Love, Unanimity, and brotherly Kindness to abound amongst Men, that all Fierceness and Inhumanity being laid aside, the most different Natures and Inclinations shall come to the sweetest Harmony and Agreement.

9. All those that submit themselves to the Power of the Gospel,

## A PARAPHRASE on

pel, shall live harmlesly; for they shall be taught of God to govern themselves accordingly, and all shall abound in the Means of the Knowledge of the Lord, so as the Earth shall be no less overspread with the Doctrine of the Gospel, than the Sea is covered with the Waters.

10. In that Day, the *Messias* shall arise from the Stock of *David*, and to him, as to a Standard erected, shall all Nations flock; and he shall be so advanced that the *Gentiles* shall seek unto him, and submit themselves to his Word and Power; and his Church and House, wherein he shall rest among them by his Love and Grace, shall be so amiable, as to be much coveted and admired.

11. And it shall come to pass, that as the Lord has pleased to shew his Power in recovering and saving a Remnant of *Judah*, or the two Tribes, by calling them to the true Faith, and adding many *Gentiles* to them, so he will again manifest his Power in recovering the other ten Tribes which are dispersed and scattered over all the World.

*all my Holy Mountain: For the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea.*

10. *And in that Day there shall be a Root of Jesse, which shall stand for an Ensign of the People; to it shall the \* Gentiles seek, and his Rest shall be glorious.*

11. *And it shall come to pass in that Day, that the Lord shall set his Hand again the second Time, to recover the Remnant of his People which shall be left, from Assyria and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from*

12. All

*from*

\*Rom. xv.  
10.

From the Islands of  
the Sea.

12. And he shall  
set up an Ensign  
for the Nations, and  
shall assemble the  
Outcasts of Israel,  
and gather together  
the dispersed of Ju-  
dah, from the four  
corners of the  
Earth.

13. The Envy  
also of Ephraim  
shall depart, and  
the Adversaries of  
Judah shall be cut  
off: Ephraim shall  
not envy Judah,  
and Judah shall  
not vex Ephraim,

14. But they  
shall fly upon the  
Shoulders of the  
Philistines toward  
the West, they shall  
spoil them of the East  
together; they shall  
lay their Hand  
upon Edom and  
Moab, and the  
Children of Am-  
mon shall obey  
them.

12. All Nations, Gentiles as well  
as Jews, shall embrace the true  
Faith, and own the Messiah; but  
by a particular Act of Providence  
those Tribes of the House of Is-  
rael, that have been driven and  
banished from their own Land in-  
to Foreign Parts, shall be gathered  
together, as also shall those  
of Judah, that were dispersed for  
their Unbelief.

13. The Envy and Hatred  
with which the Men of Israel  
were wont to be incensed against  
the Men of Judah, to persecute  
them, shall cease and vanish a-  
way; they shall lay aside all  
that Heart-Burning which they  
had one towards the other, and  
be united together in one Church  
under the Messiah, and all that  
oppose them shall be cut off.

14. For they shall join toge-  
ther against the common Enemy  
of the Church, and subdue them,  
and bring over the other Nations  
whereunto they were driven, to  
the Obedience of the Gospel.

13. And

15.

15, 16. And the Lord shall remove all Impediments, and make a fair Way for the Return of God's People without any Let or Hinderance, in as safe, though miraculous a Manner, as he did when he divided the Red-Sea, and made an Highway for their Fore-Fathers to come out of Egypt.

15. And the Lord shall utterly destroy the Tongue of the Egyptian Sea, and with his mighty Wind shall he shake his Hand over the River, and shall smite it in the several Streams, and make Men go over dry-shod.

16. And there shall be an Highway for the Remnant of his People, which shall be left, from Assyria, like as is was to Israel in the Day that he came up out of the Land of Egypt.



C H A P. XII.

*A joyful Thanksgiving of the Faithful for the Mercies of God.*

*AND in that Day thou shalt say, O Lord, I will praise thee: Though thou wast angry with me, thine Anger is turned away, and thou comfortedst me.*

*2. Behold, God is my Salvation: I will trust, and not be afraid; for the Lord Jehovah is my Strength and my Song, he also is become my Salvation.*

*3. Therefore with Joy shall ye draw Water out of the Wells of Salvation.*

*4. And*

*WHEN this great Work shall have been brought to pass, thou that art delivered and brought home to thine own Country, shalt thank God, and say after this Manner; O Lord, I will praise thee for thy great Mercies shewed to me; though thou wast angry with me, thine Anger is turned away, and thou comfortedst me.*

*2. Behold, my Deliverance has not been brought to pass by Man, but by the Almighty Power of God: I will therefore trust in him only, and not be afraid what Man can do unto me; for the Lord Jehovah is my Deliverer, and he shall be the Subject of my Song, for he it is only, who hath saved me.*

*3. Therefore shall ye rejoice, that this gracious God has vouchsafed to afford you such Store of Divine Graces, and Comfort for the Relief of your fainting Souls, which you may as plentifully draw*

draw from him in the Use of his Gospel-Ordinances, as you can Water out of a Well to refresh your Bodies.

4. Moreover, in that Day shall ye farther sing, and say, Praise the Lord, give Thanks unto him, declare what wonderful Things he hath done for you : Tell it abroad, that he is a God of Honour and Renown.

5. Sing unto the Lord ; for he hath done excellent Things for us. This glorious Work of our Redemption shall be known to all the Nations of the Earth.

6. Shout for Joy, O ye Inhabitants of Zion, for the holy One of *Israel*, your merciful God, shews the Greatness of his Power, and the Abundance of his Grace, in and upon you in his manifold Blessings and Deliverances.

4. And in the Day shall ye say, Praise the Lord call upon his Name, declare his Doings among the People, make mention that his Name is exalted.

5. Sing unto the Lord ; for he hath done excellent Things : This is known in all the Earth.

6. Cry out, and shout, thou Inhabitant of Zion; for great is the holy One of Israel in the midst of thee.





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# PARAPHRASE ON THE Book of ISAIAH.

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## P A R T II.

Containing the Minatory Chapters.

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### C H A P. XIII.

*A Prophecy of the Downfall of Babylon, which may serve also as a Type or Figure of Anti-Christ, the great Oppressor of God's Church in After-Times.*

**T**H E Burden of Babylon, which Isaiah the Son of Amoz did see.

2. Lift ye up a Banner upon the high Mountains, exalt

**T**HE heavy Tidings of that Prophecy which Isaiah the Son of Amoz, was sent to denounce against Babylon.

2. I am commanded to proclaim the War, which the Lord will raise against Babylon, by the Hands

Hands of the *Medes* and *Perians*. Lift ye up therefore a Standard spread abroad, place it upon the highest Mountains where it may be most conspicuous, that the People may draw together for this Purpose, and encourage them by Voice and Gesture, that they may go courageously up to the stately Palaces of the *Babylonian Nobles*.

3. I have decreed, saith God, what they shall do whom I have set apart for this great Work of *Babylon's Destruction*. I have called my mighty Warriours of *Media* and *Perse* to be the Executioners of my Anger, who shall make themselves famous in shewing my Power and Greatness.

4. This will be so surely done, as if ye did already hear the Noise of a Multitude in the Mountains coming down to the Spoil and Slaughter. The Lord doth already begin to gather his Army together, which he intendeth to send against *Bayblon*.

5. They shall come not only from *Media* and *Perse*, but by their Procurement from far remote Nations: These shall the Lord make use of to execute his Wrath upon, and destroy the whole Land of *Babylon*.

6. La-

exalt the Voice unto them, shake the Hand, that they may go into the Gates of the Nobles.

3. I have commanded my sanctified Ones, I have also called my mighty Ones for mine Anger, even them that rejoice in my Highness.

4. The Noise of a Multitude in the Mountains, like as of a great People: A tumultuous Noise of the Kingdoms of Nations gathered together: The Lord of Hosts mustereth the Host of the Battle.

5. They come from a far Country, from the End of Heaven, even the Lord, and the Weapons of his Indignation, to destroy the whole Land.

6. Howl

6. Howl ye, for the Day of the Lord is at hand ; it shall come as Destruction from the Almighty.

7. Therefore shall all Hands be faint, and every Man's Heart shall melt.

8. And they shall be afraid : Pangs and Sorrows shall take hold of them, they shall be in pain as a Woman that travaileth : They shall be amazed at one another, their Faces shall be as Flames.

9. Behold, the Day of the Lord cometh, cruel both with Wrath and fierce Anger, to lay the Land desolate ; and he shall destroy the Sinners thereof out of it.

10. For the Stars of Heaven, and the Constellations thereof, shall not give their Light :

The

6. Lament, ye Men of Babylon, for the Day in which the Lord will pour out his Vengeance upon you is at hand, and your Destruction will be so great and inevitable, that it will plainly appear to be the Work of God only.

7. Ye shall not be able to hold up a Weapon against your Enemies ; ye shall not have Courage enough to make any tolerable Resistance,

8. But fly away from them, for great Anxiety and Vexation of Mind shall lay hold upon you, as upon a Woman in travail : Ye shall be so amazed at each other's Misery, that through Anguish and Consternation your Faces shall be as red as Fire.

9. Behold, the Day in which the Lord will pour out his Vengeance upon you is at hand ; ye will find it a cruel Time ; for ye have so provoked him with your Sins, that he is fully resolved to sweep away all those that have been guilty of such Idolatry, Cruelty, and all sorts of Luxury, as is amongst you.

10. For your greater Discomfort, and as a Testimony of his Anger, God shall withdraw the Light of those heavenly Bodies the Sun and the Moon, which ye

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were

\* Matt. xxiv. 29.  
Mark xiii. 24.  
Luke xxi. 25.

were wont most curiously to observe, and the whole Land shall be Darkness, Horror, and Confusion.

*The Sun shall be  
darkned in his  
going forth, and  
the Moon shall not  
cause her Light to  
shine.*

11. He will punish the whole Empire for the Evil they have done, and the wicked Inhabitants thereof for their Iniquity: He will put an end to all their haughty Pride and Cruelty.

*And I will  
punish the World  
for their Evil, and  
the Wicked for  
their Iniquity; and  
I will cause the Ar-  
rogancy of the Proud  
to cease, and will lay  
low the Haughtiness  
of the Terrible.*

12. He will so give up Babylon to the Slaughter, that there will be very few left alive in it: And their Enemies shall be so inexorable, that they shall rather care to shed Blood, than to take the richest Ransom.

*I will make  
a Man more preci-  
ous than fine Gold;  
even a Man than  
the golden Wedge  
of Ophir.*

13. He will so testify his fierce Wrath against them by wonderful Signs in the Heavens, and terrible Earthquakes in the Land, that the very Heavens and Earth shall seem, as it were, to remove out of their Places.

*Therefore I  
will shake the  
Heavens, and the  
Earth shall remove  
out of her Place in  
the Wrath of the  
Lord of Hosts, and  
in the Day of his  
fierce Anger.*

14. They shall be in such a fearful Consternation, that those that came from far to help them, shall fly away into their own Countries again, and leave them as the most timorous Animal before the Hunter.

15. And

*And it shall  
be as the chased  
Roe, and as a  
Sheep that no Man  
taketh up: They  
shall every Man*

turn to his own People, and flee every one into his own Land.

15. Every one that is found shall be thrust through: And every one that is joined unto them, shall fall by the Sword.

16. Their Children also shall be dashed to Pieces before their Eyes, their Houses shall be spoiled, and their Wives ravished.

17. Behold, I will stir up the Medes against them, which shall not regard Silver, and as for Gold, they shall not delight in it.

18. Their Bows also shall dash the young Men to Pieces and they shall have no pity on the Fruit of the Womb: Their Eye shall not spare Children.

19. And Babylon, the Glory of

Inhabited parts among us. Now  
domestic trouble is to me  
that we are here gathered together.

15. And when the Medes shall take their City, every Person, Foreigner as well as Citizen, that shall be found within the Walls, or flying out of them, shall be put to the Sword.

16. All manner of Liberty shall be given to the Rapine and Lust of the Soldiers.

17. Behold, saith the Lord, I will bring the Medes against them, whose Drift shall not be so much their Wealth as their Blood: Their Care shall be only to kill, not to enrich themselves with Ransoms.

18. They shall also dash out the Brains of the young Men against the Stocks of their Bows, and be so full of Cruelty, as not to spare the young Infants.

19. And Babylon, which was the most noble of all the Cities in the World,

World, the famous and beautiful Seat of the Chaldean Monarchs, shall be totally and irrecoverably lost.

of Kingdoms, the Beauty of the Chaldees Excellency, shall be as when God overthrew Sodom and Gomorrah.

20. It shall be so utterly desolated, that the Arabians (who shift their Habitations continually for change of Pasturage) shall not so much as pitch a Tent there, nor the Shepherd make choice of these Plains to make his Fold in.

20. It shall never be inhabited, neither shall it be dwelt in from Generation to Generation: Neither shall the Arabian pitch Tent there, neither shall the Shepherds make their fold there.

21, 22. The Land being thus forsaken by Mankind, shall be possessed by wild Beasts which delight in solitary Places. The Days in which Babylon shall be thus afflicted are near at hand; they shall not be prolonged beyond the Time prefixed and appointed by Ged.

21. But wild Beasts of the Desert shall lie there, and their Houses shall be full of doleful Creatures, and Owls shall dwell there, and Satyrs shall dance there.

22. And the wild Beasts of the Islands shall cry in their desolate Houses, and Dragons in their pleasant Palaces: And her Time is near to come, and her Days shall not be prolonged.

C H A P. XIV.

Though Babylon should be destroyed, yet the Jews should be saved, and return into their own Land; but before the Destruction of the Babylonians, the Assyrians should be defeated.

Ahaz, the Grand-child of Uzziah, the Scourge of the Philistines, dies; at his Death the Philistines rejoice: But the Prophet tells them, they had little Reason to rejoice, for Hezekiah would be a greater Scourge to them.

FOR the Lord will have Mercy on Jacob, and will yet chuse Israel, and set them in their own Land: And the Strangers shall be joined with them, and they shall cleave to the House of Jacob.

THE Lord also hath a particular Respect in the Destruction of the Babylonians to the House of Jacob; for thereby he will give an Opportunity to the Jews that have been carried away Captives to Babylon, to return again into their own Land, and many of the People among whom they were in Captivity shall go along and live with them; and this shall be a Type, that hereafter in the Days of the Messias the Gentiles shall come in and join with the Jews, and be one Church with the true Israel.

2. And the People shall take them, and

And as these Babylonians, though they did govern the Israelites

*lites in their Captivity, yet shall now, upon their Return with them, serve them, and be their Bond-men and Bond-women; so shall the Apostles and Ministers in the Days of the Gospel bring over a great Part of the Gentile World to the Faith, Worship, and Obedience of the Messiah.*

*and bring them to their Place: And the House of Israel shall possess them in the Land of the Lord, for Servants and Handmaids: And they shall take them Captives, whose Captives they were, and they shall rule over their Oppressors.*

3. And it shall come to pass, that the Lord shall bring out the Children of Israel from their Bondage, not only make them rest after their hard Services, but convince them, that they shall never be carried back into Slavery again into Babylon,

3. *And it shall come to pass in the Day that the Lord shall give thee rest from thy Sorrow, and from thy Fear, and from the hard Bondage whereof thou wast made to serve,*

4. Whereupon they shall insult the proud King of Babylon, and say, Where is now this great Tyrant, that so oppressed us? What is become of this glorious City of Babylon, that exacted so much Tribute from us?

4. *That thou shalt take up this Proverb against the King of Babylon, and say, How hath the Oppressor ceased? The golden City ceased?*

5. Why, the Lord hath destroyed all his tyrannical Power, and brought to nought what he thought he had established for ever.

5. *The Lord hath broken the Staff of the Wicked, and the Sceptre of the Rulers.*

6. This proud King who did continually vex and oppress his Subjects,

6. *He who smote the People in Wrath with*

with a continual stroke ; he that ruled the Nations in Anger, is persecuted, and none hindereth.

7. The whole Earth is at rest, and is quiet : They break forth into singing.

8. Yea, the Fir-trees rejoice at thee, and the Cedars of Lebanon, saying, Since thou art laid down, no Feller is come up against us.

9. Hell from beneath is moved for thee, to meet thee at thy coming : It stirreth up the Dead for thee, even all the chief Ones of the Earth ; it hath raised up from their Thrones all the Kings of the Nations.

10. All they shall speak, and say unto thee, Art thou also become weak as we ? Art thou become like unto us ?

II. Thy

Subjects, shewing no Clemency, is now justly punished, and none pity him, but rather rejoice in his Persecution.

7. All the Inhabitants of that vast Empire, who formerly groaned under their cruel Bondage, are now freed from his Oppressions ; therefore let them be glad and sing for joy.

8. Yea, the very Trees of the Forest triumph in thy Ruin, O Babylon, and seem to say, We were wont to be cut down to build thy Palaces, but now we can stand quietly ; no Feller offers to lay an Ax to our Roots.

9. The Ghosts of the infernal Regions shall meet thee with a scornful Gratulation ; all those great Kings and Princes whom thou hast tyrannized over shall applaud thy Destruction.

10. They shall scoff and jeer thee, and say, What, is great Babylon become weak as well as we ? Art thou also, who wast so mighty and powerful as that none was able to resist thy Strength, at last conquer'd by Death also ?

G 4

II. Yes

11. Yes, indeed, all thy Glory is buried with thee, and all thy musical and melodious Instruments are ceased. Instead of thy fine Sheets thou hast nothing now to lie upon or cover thee, but the Worms which breed out of the Putrefaction of thy dead Body.

12. O thou proud King of Babylon! who shinedst in the World like the glorious Morning Star, how art thou fallen from thy State and Magnificence? How art thou, who didst tyrannize over the Nations upon Earth, now cut down thy self, and utterly destroyed?

13. Thou didst, indeed, in the Pride of thy Heart, endeavour to exalt thy self above God, and saidst within thy self, I will advance my self above all God's People: I will frustrate the Designs of the Almighty, and in spight of him conquer the Mount of Sion, the Seat of his Temple at Jerusalem, and order what I please to be worshipped there.

14. Thou didst vainly persuade thy self that thou wert a God.

15. But thou art dead and buried, like any ordinary Person.

11. Thy Pomp is brought down to the Grave, and the Noise of thy Viols: The Worm is spread under thee, and the Worms cover thee.

12. How art thou fallen from Heaven, O Lucifer, Son of the Morning? How art thou cut down to the Ground, which didst weaken the Nations?

13. For thou hast said in thine Heart, I will ascend into Heaven; I will exalt my Throne above the Stars of God: I will sit also upon the Mount of the Congregation, in the sides of the North.

14. I will ascend above the Heights of the Clouds, I will be like the most High.

15. Yet thou shalt be brought down to Hell; to the sides of the Pit.

16. All

16. They

16. They that see thee shall narrowly look upon thee and consider thee, saying, Is this the Man that made the Earth to tremble, that did shake Kingdoms?

17. That made the World as a Wilderness, and destroyed the Cities thereof; that opened not the House of his Prisoners?

18. All the Kings of the Nations, even all of them lie in Glory, every one in his own House:

19. But thou art cast out of thy Grave, like an abominable Branch: And as the Raiment of those that are slain, thrust through with a Sword, that go down to the Stones of a Pit, as a Carcase trodden under Feet.

20. Thou

16. All they that see thee thus weak, and in so mean and contemptible a Condition, shall view thee very attentively, as hardly believing their Eyes, because this Change seemed impossible to them; but they shall be convinced, and say, Is this the mighty Man of Power that made the Earth to tremble for fear of him, and turned the Kingdoms of the Earth upside down as he pleased?

17. Who destroyed so many populous Places, and laid them waste like a Wilderness: Who was so cruel, that he could by no means be prevailed upon to ease or release the poor Captives he had taken?

18. All other Kings lie buried in a glorious manner; every one in the Sepulchre of his own House or Family:

19. But thou art not allowed the Honour of a decent Burial, but art cast out as a rotten Tree that is not worthy to be set in the Ground; or as the Garment of a Man slain by the Sword, which is all gashed and soiled with Blood, not fit to be taken up; or as a stinking Carcase which no Man dares to come near, for the ill favour it yieldeth.

20. Thou

## A PARAPHRASE on

20. Thou shalt not be buried in the Sepulchre of thy Fathers, as other Kings are wont to be, because thou hast so cruelly destroyed not only thine Enemies, but even thine own Subjects. Such Evil-doers as thou hast been, shall never be had in that Memory and Esteem as righteous Princes are.

21. O ye Avengers of my Blood prepare a thorough Slaughter, not only for the King of Babylon himself, but for all his Progeny and Posterity; see that ye root them out; let them not live to be great again in the World, either in Possession of Lands, or building of Cities.

22. For 'tis my Will to destroy all the Family of this wicked King, saith the Lord of Hosts.

23. And I will make a Lake of the Place where Babylon stood, and so totally destroy both Men and City.

20. Thou shalt not be joined with them in burial, because thou hast destroyed thy Land, and slain thy People: The Seed of Evil-doers shall never be renowned.

21. Prepare Slaughter for his Children, for the Iniquity of their Fathers; that they do not rise nor possess the Land, nor fill the Face of the World with Cities.

22. For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the Name and Remnant, and Son and Nephew, saith the Lord.

23. I will also make it a Possession for the Bitter, and Pools of Water: And I will sweep it with the Besom of Destruction, saith the Lord of Hosts.

24. *The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have proposed, so shall it stand.*

25. *That I will break the Assyrian in my Land, and upon my Mountains tread him under Foot: Then shall his Yoke depart from off them, and his Burden depart from off their Shoulders.*

26. *This is the Purpose that is purposed upon the whole Earth; and this is the Hand that is stretched out upon all the Nations.*

27. *For the Lord of Hosts hath purposed, and who shall disannul it? And his Hand is stretched out, and who shall turn it back?*

28. *In the Year that King Ahaz died,*

24. The Lord hath confirmed his Resolution in doing this by a solemn Oath, saying, Surely as I have determined to destroy this King and City, so shall it in due Time come to pass: I will by no Means alter my Purpose, but it shall take effect.

25. But before this Time of the Destruction of Babylon, I will overthrow the proud Assyrian in the Land of Judah, with a miraculous and shameful Defeat: Then shall the Yoke of the Assyrian, which he hath put upon the Necks of the Men of Judah, the People of God, be taken away.

26. This is the Purpose that is designed against the vast Empire now in the Hands of the Assyrians, and shortly to come into the Hands of the Babylonians.

27. The Lord of Hosts, the God of all Power, has resolved to bring all these Things to pass; therefore nothing here upon Earth can withstand it.

28. The following Prophecy is of the grievous Misery and Affliction,

## A PARAPHRASE on

fliction which should befall the *Philistines*, who rejoiced at the Death of King *Ahaz*.

29. Rejoice not, O all ye Tribes and Clans of the *Philistines*! because *Ahaz* is dead, the Son of *Uziah*, thy deadly Enemy; for *Hezekiah*, a more dangerous Enemy, shall rise up in his Place against you.

30. And those miserable distressed Jews, the Heirs of Beggary and Sorrow, shall be relieved and dwell quietly: And as for thee, O *Palestine*! I will kill the Remainder of thee with Famine, and the Sword of the Enemy.

31. Lament, ye that inhabit the chief Cities of *Palestine*, let the whole Country mourn; for there shall come from the North Armies which shall begin your Destruction gently at first, like Smoke, but shall soon grow fiercer, and make an end of you like Fire? They shall come banded together, and as one Man, in the Day of thy intended Destruction.

32. What Reason then shall be given to the World, when People shall be enquiring into the Cause of this Destruction of *Palestine*?

Even

died, was this Burden.

29. Rejoice not thou whole Palestina, because the Rod of him that smote thee is broken; for out of the Serpent's Root shall come forth a Cockatrice, and his Fruit shall be a fiery flying Serpent.

30. And the First-born of the Poor shall feed, and the Needy shall lie down in Safety; and I will kill thy Root with Famine, and he shall slay thy Remnant.

31. Howl, O Gate; cry, O City, thou, whole Palestina, art dissolved: For there shall come from the North a Smoke, and none shall be alone in his appointed Times.

32. What shall one then answer the Messengers of the Nation? That the

Lord

ord hath founded  
ion, and the Poor  
f his People shall  
ust in it.

Even this, that the Lord hath  
had a gracious Respect unto Sion,  
and that he would have his poor  
despised People to find a sure Re-  
fuge there, through his mighty  
Protection, from the Fury of their  
Enemies.

## CHAP. XV.

### 1 Representation of the lamentable State of Moab.

**T**HE Burden  
of Moab.  
because, in the  
Night, Ar of Mo-  
ab is laid waste,  
and brought to Si-  
lence; because, in  
the Night, Kir of  
Moab is laid  
waste, and brought  
Silence.

2. He is gone  
to Bajith, and  
Dibon, the high  
places, to weep:  
Moab shall howl over  
Nebo, and over  
Medeba, on all  
their Heads shall  
be Baldness, and  
every Beard cut off.

3. In

**T**HE heavy Tidings which  
God sends by his Prophet  
to Moab, because the two great Ci-  
ties of Moab, Ar and Kir, shall  
be suddenly and unexpectedly  
surprised and sacked.

2. Upon this Account the  
foolish Moabites shall go up to  
their high Places to weep, and  
complain to their Idol Chemosh;  
they shall moan for their other  
Cities alfo, both those in the  
Heart, and in the Skirts of the  
Land, and shall openly shew their  
Concern by shaving of their  
Heads and Beards.

3. They

3. They will not run into Corners, but lament every one publickly on the Tops of their Houses, or in the open Streets.

*3. In their Streets they shall gird themselves with Sackcloth: On the Tops of their Houses, and in their Streets every one shall howl, weeping abundantly.*

4. Their Cry shall be exceeding great; even the Men of War, who should by their Courage cheer up others, shall in Despair long for Death to free them from the dreadful Calamities which they perceive unavoidably coming upon them.

*4. And Hesbon shall cry, and Elealeh: Their Voice shall be heard even unto Jahaz; therefore the armed Soldiers of Moab shall cry out, his Life shall be grievous unto him.*

5. Their Destruction will be so dreadful, that although they are a vile Nation, and by their implacable Enmity against God and his People do abundantly deserve it, yet the Respect which I have to Human Nature fills me with Horror at the very Thoughts of it: For methinks I hear Moab crying out to his cowardly Fugitives, running to the utmost Borders of Judah, bellowing like a young Heifer after her Fellows; for they shall follow them over Hills and Dales, from one Side of the Country to another, and shall send forth such an hideous and lamentable Noise as they are

*5. My Heart shall cry out for Moab, his Fugitives shall flee unto Zoar, an Heifer of three Years old: For by the mounting up of Luhith, with Weeping shall they go it up; for in the Way of Horonaim, they shall raise up a Cry of Destruction.*

want

6. For

wont to do, who are just falling into the Pit of Destruction.

6. For the Waters of Nimrim shall be desolate; for the Hay is withered away, the Grass withereth, there is no green Thing.

6. The Waters that used to flow through the Plains of Moab, and the Vale of Nimrim, shall be quite dried up; the Grasf shall fail; the small Parcel of Hay that is, shall be parched up; and there shall be no Shew of any Thing, but Drought and Barrenness.

7. Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the Brook of the Willows.

8. For the Cry gone round about the Borders of Moab; the Howling thereof unto Gilead, and the Howling thereof unto Beerelim.

9. For the Waters of Dimon shall be full of Blood; for I will bring more upon Dimon, Lions upon him that escapeth of Moab, and upon the Remnant of the Land.

7. And because the Hay and Grasf in the Land of Moab is spoiled, these, their Enemies, having ravaged their Country, shall carry their Plunder to some low Place, where they may find good store of rich Pasture to refresh themselves and their Cattle.

8. The fearful Cries and Howlings of the Moabites shall be so universal, that no Place shall be free from them; they will fill the whole Land, even the obscurest Corners thereof.

9. For the River Dimon, which runs through Moab, shall (according to the Name of it) be bloody with the Slaughter of the People; and yet I have a further Judgment in store, beyond this Stain of Dimon; for the Man that escapeth from the Sword of the Enemy in that Valley, will I give up to be a Prey to the wild Beasts, the Lions shall devour him.



## C H A P. XVI.

*The Moabites are exhorted to Repentance and to shew Mercy to neighbouring Israel; but upon their Refusal, are confirmed to Destruction, and even the very Time appointed; but Mercy is promised to the Jews and through their Messiah.*

**Y**EET, Moab, if you will consider and repent, there may be a Possibility of Life and Recovery, which, if thou desire to hearken unto, send then first that Tribute of Lambs to Hezekiah King of Judah, which according to thy own Promise and Engagement to David and his Successors, is due to him: Send it humbly unto him, even all of you, from the utmost Bounds of your Empire to Mount Sion at Jerusalem, where his Court resideth.

2. But if you will not follow my Advice, be assured ye shall be like a wandering Bird, whose Nest is pulled down; your People disappointed of their Habitations, shall be glad to seek their Lodgings in Foreign Parts.

3. Con-

**S**end ye the Lamb to the Ruler of the Land from Sela to the Wilderness, up the Mount of the Daughter of Zion.

2. For it shall be, that as a wandering Bird cast out of the Nest, by the Daughters of Moab shall be at the Fords of Arnon.

3. Take

3. Take Council, execute Judgment, make thy Shadow as the Night in the midst of Noon-day; hide the Outcasts, bewray not him that wandereth.

4. Let mine Outcasts dwell with thee, Moab; be thou a Covert to them from the Face of the Spoiler; for the Extortioner is at an End, the Spoiler ceaseth, the Oppressors are consumed out of the Land.

5. And in Mercy \* shall the Throne be established, and he shall sit upon it in Truth, in the Tabernacle of David, judging, and seeking Judgment, and casting Righteousness.

6. We

3. Consider seriously among your selves, what Course to take to prevent your utter Ruin; do Right to all Men, especially to thy Brethren of *Israel*: Shadow and protect them in the Time of their Distress and Danger; receive and hide them from the Fury of their Enemies, and betray not those poor Wretches that are forced to leave their Country to save their Lives.

4. Entertain my People, O ye Moabites! give them a safe and quiet Dwelling among you: Hide them, that the Adversary may not find them; for the Syrians which shall vex my People, shall not continue their Cruelty long, but they shall be speedily cut off, and brought to an End, and my People shall be restored; and then ye shall not lose the Fruit of your Kindness.

5. Though the Men of *Judah* have sinned, and I am now punishing them, yet for my own Mercies sake I will deliver them; I will also send their *Messiah* to them; his Throne shall be established and stand firm; he shall sit upon it as a most just Governor of his People, even in the Place of his Type and Ancestor *David*, searching out the Truth of Causes and Things with Care and Diligence, neither denying, nor yet delaying Justice.

H

6. But

\*Luke i. 33.

6. But I foresee these haughty and furious *Moabites* will not hearken to my Advice, but will go on to endeavour the total Extirpation of my People; but their great Braggs and Threats which they give out against the Men of *Judah* shall not fall as they would have them, their Power shall not answer their vain Boasts.

7. Therefore, because they will not hearken to my Counsel, the Miseries of the *Moabites* shall be such, that one City shall condole with another, and all shall howl together, especially for the razing down of the prime City *Kir-hareseth*, for the razing even of the very Foundations thereof shall they mourn in vain; for not one of the Inhabitants shall escape, they shall all be destroyed.

8. Yea, not only the chief Cities, but the whole Region shall be laid waste; the fruitful Fields and Vineyards of *Hesbon* and *Sibmah*, which were famous for their excellent Grapes, shall be spoiled by the Lords of the Heathen, who shall not rest in the Devastation of some Parts of the Land, but shall run over all, even to *Jazer*, which is in the utmost Confines, all along the Wilderness to the Dead Sea.

6. We have heard of the Pride of *Moab*, (he is very proud,) even of his Haughtiness, and his Pride, and his Wrath; but his Lies shall not be so.

7. Therefore shall *Moab* howl for *Moab*, every one shall howl; for the Foundations of *Kir-hareseth* shall ye mourn, surely they are stricken.

8. For the Fields of *Hesbon* languish, and the Vine of *Sibmah*, the Lords of the Heathen have broken down the principal Plants thereof; they are come even unto *Jazer*, they wandered through the Wilderness, her Branches are stretched out, they are gone over the Sea.

9. Therefore I will bewail with the Weeping of Jazer, the Vine of Sibmah : I will water thee with my Tears, O Hesbon, and Elealeh ; for the Shouting for thy summer Fruits, and for thy Harvest is fallen.

10. And Gladness is taken away, and Joy out of the plentiful Field, and in the Vineyards there shall be no Singing, neither shall there be Shouting : The Treaders shall tread out no Wine in their Presses, I have made their Vintage Shouting to cease.

11. Wherefore my Bowels shall sound like an Harp for Moab, and mine inward Parts for Kirharesh.

12. And it shall come to pass, when it is seen, that Moab is weary on the High Place, that he

9. Therefore (shall the Moabite say), as I bewailed the Downfall of Jazer, so will I sorrowfully lament the Destruction of Sibmah : I will shed many Tears, O Hesbon, and Elealeh, to think of your Misery ; for the Joy and Shoutings that were wont to be at the gathering of the Summer Fruits, and Harvest, is now at an End, and shall be heard no more.

10. All Tokens of Joy shall be laid aside ; for the Fields which were wont to be so plentiful, and to abound with all Manner of Fruits and Corn, shall become barren.

11. Wherefore my Bowels in their Yearnings, through the Vehemence of my Passion, shall make a loud Noise, and all my inward Parts shall be moved with Grief for Kirharesh, the chief City.

12. And it shall come to pass, that Moab finding no Relief in the petty Idols of his High Places, shall come to his chief Sanctuary, to implore the Aid of Chemosh or Baal-

Baal-Peor, but his God will not be able to help him.

*shall come to his Sanctuary to pray, but he shall not prevail.*

13. This is what the Lord shewed me, his Prophet, concerning the Miseries and Calamities which shall befall Moab a good while ago.

14. But since the first Vision, it hath pleased the Lord to make this farther Discovery to me of his Mind, in Relation to the very Time when this should happen to Moab, *viz.* Within three Years, (which shall be as precisely set and observed, as the Hireling uses to keep Account of the Time agreed upon for his Service,) all the Wealth and Strength in which the Moabites gloried, shall be wasted: All their Multitude of Men in whom they trusted, shall be made contemptible in the Eyes of those that formerly admired them; they shall be so diminished, that very few in Number, and those very feeble for Strength, shall be left alive.

13. This is the Word that the Lord hath spoken concerning Moab since that Time.

14. But now the Lord hath spoken, saying, Within three Years, as the Years of an Hireling, and the Glory of Moab shall be contemned with all that great Multitude; and the Remnant shall be very small and feeble.



C H A P. XVII.

Syria and Israel are threatened to be ruined by the Assyrians; however a Remnant shall forsake their Idolatry, and be saved; the rest shall be plagued for their Impiety.

A particular Woe is denounced against those that come against the Jews, who shall meet with a wonderful Deliverance.

THE Burden of Damascus. Behold Damascus is taken away from being a City, and it shall be a ruinous Heap.

2. The Cities of Aroer are forsaken; they shall be for Flocks which shall lie down, and none shall make them afraid.

3. The Fortress also shall cease from Ephraim, and the Kingdom from Damascus, and the Rem-

THE Vision of the Miseries and Calamities which God will bring upon *Damascus*, and the Ten Tribes of *Israel*. Behold *Damascus* shall be destroyed, and be so far from continuing to be a City, as it shall be reduced to an Heap of Stones and Rubbish.

2. The City of *Aroer* in the Region of *Syria* shall be forsaken by its Inhabitants, and turned desolate; nothing shall be seen there but Coates for Shepherds and their Flocks, which shall feed in those solitary Places, without Fear of any Body to disturb them.

3. And since *Israel* and *Syria* will be joining together against *Judah*, I will be avenged of them both. *Ephraim*, (which is the prime Tribe of *Israel*) shall lose his

his Strength, and *Damascus*, the prime City of *Syria*, shall lose its Kingdom, and so shall all *Syria*: As it fares with *Israel*, so shall it happen unto the *Syrians*; for though now they are exceeding many, yet both of them shall be brought low, they shall become few in Number.

4. For, at a certain Time, all that great Multitude of the Ten Tribes of *Israel* shall be brought low, and left but as a Remnant.

5. And it shall be, as when the Harvest-Man gathereth close within his Arm all those Stalks of Corn he can reach, that he may cut them off together, so shall the Enemy deal with *Israel*, he shall cut them off at once; even as a Labourer's Sickle cuts the Ears of Corn in the fruitful Valley of *Rephaim* where they stand thickest together.

6. Yet, as in a Field after the most careful Harvest-Man there will be some Gleanings left, and some Grapes after the gathering of the Vintage may be hid under the Leaves, and some Olives left upon the Out-Boughs after the Tree is most shaken, so shall it be here with *Israel*; some few of them

*Remnant of Syria:*  
*They shall be as the Glory of the Children of Israel, saith the Lord of Hosts.*

4. *And in that Day it shall come to pass, that the Glory of Jacob shall be made thin, and the Fatness of his Flesh shall wax lean.*

5. *And it shall be, as when the Harvest-Man gathereth the Corn, and reapeth the Ears with his Arm; and it shall be as he that gathereth Ears in the Valley of Rephaim.*

6. *(Let gleaning Grape: shall be left in it, as the Shaking of an Olive-Tree, two or three Berries in the Top of the uppermost Bough, four or five in the outmost*

most fruitful Branches thereof, saith the Lord God of Israel.

7. At that Day shall a Man look to his Maker, and his Eyes shall have respect to the holy one of Israel.

8. And he shall not look to the Altars, the Work of his Hands, neither shall respect that which his Fingers have made, either the Groves, or the Images.

9. In that Day shall his strong Cities be as a forsaken Bough, and an uppermost Branch, which they left, because of the Children of Israel; and there shall be Desolation.

10. Because thou hast forgotten the God of thy Salvation, and hast not been mindful of the Rock of thy Strength: Therefore shalt thou plant pleasant Plants, and shalt

them shall yet be reserved after the common Destruction.

7. These Judgments upon the Kingdom of Israel shall have that Effect, as to turn many of those that remain from their idolatrous Worship, to serve the true God.

8. And they shall no longer have recourse to the Altars of Idols for help, those Images which they themselves made; nor worship after the Heathenish way in the Groves.

9. In that Day shall the strong Cities of the Ten Tribes be left unpeopled and waste, even as a Bough whose Olives are shaken off, whose Branch shall yet be left for the sake of those Israelites which I shall reserve; and this Desolation shall certainly be throughout the Land.

10. Inasmuch, O Israel, as thou hast forsaken thy God, who is thy only sure Defence; thou mayest manure thy Ground with all thy Art, and plant thy Vineyards with the choicest Vines that thou canst get from foreign Countries.

set it with strange  
Slips.

11. Thou mayest bestow thy best Husbandry upon thy Plants and upon thy Seed, and expect a plentiful Increase; but when it shall come to be the time of Harvest, thy Hopes shall be utterly disappointed, and thou shalt find nothing but Cause of Sorrow and Humiliation,

11. In the Day  
shalt thou make thy  
Plant to grow, and  
in the Morning  
shalt thou make thy  
Seed to flourish:  
But the Harvest  
shall be a Heap in  
the Day of Grief,  
and of desperate  
Sorrow.

12. Wo be to that great and numerous Army of the *Affyrians* and *Ethiopians* which come up against *Jerusalem*, whose Noise is loud and hideous like the Sea; and Wo to the Nations which make a great Noise as they march along, like the Noise of many Waters which are carried with a violent Stream down some steep Precipice.

12. Wo to the  
Multitude of many  
People, which make  
a Noise like the  
Noise of the Seas;  
and to the Rushing  
of Nations, that  
make a Rushing  
like the Rushing of  
mighty Waters.

13. The several Nations which shall be confederate against *Judah*, shall come boldly, and set upon them with a Noise like the Noise of many Waters falling down a Rock; but God shall beat them back, and make them flee, as easily as the Wind can blow away the Chaff or any other light Thing.

13. The Nations  
shall rush like  
the Rushing of many  
Waters: But  
God shall rebuke  
them, and they shall  
flee far off, and  
shall be chased as  
the Chaff of the  
Mountains before  
the Wind, and like  
a rolling Thing be-  
fore the Whirlwind.

14. Be-

14. And

*14. And behold,  
at Evening-tide  
Trouble, and before  
the Morning he is  
not : This is the  
portion of them  
that spoil us, and  
the Lot of them  
that rob us.*

*14. Behold, over Night God's  
People shall be in the utmost Ter-  
ror and Consternation for fear of  
their Enemies, but before the  
Morning there shall be none left,  
but many shall be destroyed by  
the Angel of the Lord, and the  
rest shall be put to flight. Thus  
it shall happen to those that de-  
sign to extirpate and ruin the  
Jews.*



## C H A P. XVIII.

*The Destruction of the Ethiopians threatened,  
whereby an Access shall grow unto the  
Church.*

*W*o to the Land  
shadowing  
with Wings, which  
beyond the Ri-  
vers of Ethiopia.

*2. That sendeth  
Ambassadors by the  
Sea, even in Ves-  
sels of Bulrushes  
upon the Waters,  
saying, Go, ye swift  
messengers, to a  
nation scattered  
and peeled, to a Peo-  
ple*

*W*o to the Land of *Ethiopia*,  
and that Part especially,  
which is comprehended in *Egypt*  
and the maritime Coasts, whose  
frequent Shipping doth shadow, as  
it were, other Nations with her  
Sails.

*2. That sendeth Ambassadors  
by Sea, in Vessels fit for that pur-  
pose, artificially framed of Bul-  
rushes to avoid the Danger of that  
rocky Passage, to call together  
united Nations from remote Parts,  
to come up against that miserable  
and spoiled People of the *Jews*,  
whose Land is over-run, and over-  
spread*

spread with an Inundation of Enemies.

3. Let all the Inhabitants of the World, every where take notice of the Lord's Revenge which he will take of the Enemies of his People: When he therefore lifteth up his Ensign on high, and bloweth his Trumpet to call his Troops to Battle, let all Men consider and observe the certain and terrible Success.

4. For thus the Lord hath spoken unto me, saying, I will for a time forbear Judgment, and be as a meer Looker-on, acting nothing; but in the mean time I will have an Eye to my Church and People, and will be to them as the kindly Heat of the Sun is to the drooping Herbs, or as a sweet Dew in the scorching Heat of Harvest.

5. If their Enemies prosper for a time, it shall not always be so with them; for as a Vine-dresser in the Autumn oftentimes cuts down the Sprigs and Branches of the Vine, although there be Grapes growing upon them ready to ripen, so will I cut off those that come against my People, and dis- appoint

ple terrible from their Beginning hitherto; a Nation meted out and trodden down, whose Land the River have spoiled.

3. All ye Inhabitants of the World, and Dwellers on the Earth, see ye, when he lifteth up an Ensign on the Mountain, and when he bloweth a Trumpet, hear ye.

4. For so the Lord said unto me, I will take my Rest, and I will consider in my Dwelling place, like a man Heat upon Him, and like a Cloudy Dew in the Heat of Harvest.

5. For after the Harvest, when the Bud is perfect, the four Grapes ripening in the Flower; he will both cut off the Sprigs with Pruning-hooks,

ake away, and cut  
down the Branches.

6. *They shall be  
left together unto  
the Fowls of the  
Mountains, and to  
the Beasts of the  
Earth: And the  
Fowls shall sum-  
mer upon them,  
and all the Beasts  
of the Earth shall  
winter upon them.*

7. *In that time  
shall the Present be  
brought unto the  
Lord of Hosts, of  
a People scattered  
and peeled, and  
from a People ter-  
rible from their Be-  
ginning hitherto:  
A Nation meted  
out and trodden under  
Foot, whose  
Land the Rivers  
have spoiled, to the  
Place of the Name  
of the Lord of  
Hosts, the Mount  
Zion.*

appoint them of their Expectation,  
even when they had the greatest  
Hopes of destroying them.

6. Their Carcasses shall be cast  
out as Dung, and shall be a Prey  
both to the Fowls of the Moun-  
tains, and to the Beasts of the  
Field, and lie there rotting both  
in Summer and Winter, till they  
be consumed.

7. Soon after that Time, through  
the Mercy of God, remembraing  
the Miseries of his People, the re-  
maining Jews shall be brought to  
offer themselves to him as an holy,  
lively, and acceptable Sacrifice:  
Even those despised and forlorn  
People of the Jews, who have un-  
dergone all the Despights and Op-  
pressions of Nations, and been o-  
verwhelmed with Multitudes of  
Enemies, shall devote themselves  
to the Lord in Mount Zion, and  
his holy Temple.

# THE CONFUSION OF EGYPT.

## C H A P. XIX.

*The Confusion of Egypt for a Time; but afterwards those Egyptians, together with the Assyrians, shall be joined unto the Israelites, and all three constitute and make one Church.*

**T**H E Miseries that are to fall upon *Egypt*. Behold, the Lord comes with a wonderful Swiftness and unresistable Power to be revenged upon *Egypt*: All their Idols shall be cast down before him, and the Peoples Hearts shall faint within them.

2. I will divide them into many Kingdoms, saith the Lord, and then raise Civil Wars among them.

**T**HE Burden of *Egypt*. Behold, the Lord rideth upon a swift Cloud, and shall come into *Egypt*, and the Idols of *Egypt* shall be moved at his Presence, and the Heart of *Egypt* shall melt in the Midst of it.

2. And I will set the Egyptians against the Egyptians: And they shall fight every one against his Brother, and every one against his Neighbour; City against City, and Kingdom against Kingdom.

3. They

3. And

3. And the Spirit of Egypt shall fail in the Midst thereof; and I will destroy the Counsel thereof; And they shall seek to the Idols, and to the Farmers, and to them that have familiar Spirits, and the Wizards.

4. And the Egyptians will I give over into the hand of a cruel Lord; and a fierce King shall rule over them, saith the Lord, the Lord of Hosts.

5. And the Waters shall fail from the Sea, and the River shall be wasted and dried up.

6. And they shall turn the Rivers far away, and the Brooks of Defence shall be emptied and dried up: The Reeds and Flags shall wither.

7. The Paper Reeds by the Brooks, by the Mouth of the Brooks,

3. They shall have no sound Judgment or Understanding among them; I will give them up to such a reprobate Sense, that they shall seek to the Devil and his Emissaries, instead of me, for Help, to know the Event and End of all their Troubles.

4. And I will turn over these Egyptians into the Hands of cruel Tyrants, who shall oppress them, as they have done my People heretofore.

5. And whereas they trust in the beneficial Waters of Nilus, which gives them both Plenty and Protection; behold, their Hopes shall deceive them, for those Waters shall be dried up.

6. Even the Chanels shall be quite emptied, and their Waters gone away into other Streams, so as the Mud thereof shall be hardened, and the Reeds and Flags which grew therein shall be quite withered.

7. Those Plants of which they used to make Paper, and every thing else that grows upon the Banks

Banks of their Rivers, shall through the Extremity of Drought be quite withered.

Brooks, and even  
Thing sown by  
Brooks shall wither,  
be driven away, and be  
more.

8. The Fisher-men shall pine for grief of Mind, that their Trade by which they got their Lively-hood fails them.

8. The Fisher  
also shall mourn  
and all they that  
cast Angle into the  
Brooks shall lament,  
and they that  
spread Nets upon  
the Waters shall  
languish.

9. Moreover, all the Workers and Traders in the Linen Manufacture, the Matter whereof used to be imported by those Streams, shall be utterly ruined.

9. Moreover, the  
that work in fine  
Flax, and they that  
weave Net-work,  
shall be confounded.

10. And all they that live upon the Benefit of their Fish-Ponds and Sluices, preserving in those commodious Stews the Fishes they take out of the great Waters, and selling them as occasion offers for great Gain, these, I say, shall now lose their Trade.

10. And they  
shall be broken in  
the Purposes their  
of, all, that make  
Sluices or Ponds for  
Fishes.

11. Where are now those wise Counsellors and great Peers of Egypt, that made themselves so safe and sure against all Events? They will find their Cunning deceive them now. To what Issue are all their fine Braggs come, with which they were wont to flatter their King, and tell him, that Wisdom

11. Surely the  
Princes of Zion  
are Fools, the Coun-  
sel of the wise  
Counsellors of Pha-  
raoh is become brat-  
tish: How say ye  
unto Pharaoh, I  
am the Son of the  
Wise,

was

Wise, the Son of  
Ancient Kings?

was natural, and hereditary to him, and that he was descended of the Race of Kings from whom all other Nations sprung?

12. Where are  
they? Where are  
my wise Men?  
And let them tell  
me now, and let  
them know what  
the Lord of Hosts  
 hath purposed upon  
Egypt.

12. Where are these wise Men  
of Egypt, those that promised their  
King so much Security? Shew  
them what I have purposed to do  
unto them, and let them tell thee,  
if they can any way prevent it.

13. The Princes  
of Zoan are become  
fools, the Princes  
of Noph are de-  
ceived, they have  
so seduced E-  
gypt, even they  
that are the Stay  
of the Tribes there-

13. These mighty State-Coun-  
sellors which should be the Stay  
of their respective Provinces in  
which they live, have deceived  
the People, and brought them to  
Ruin.

14. The Lord  
hath mingled a  
perverse Spirit in  
the Midst thereof:  
And they have  
caused Egypt to  
err in every Work  
thereof, as a drun-  
ken Man stagger-  
eth in his Vomit.

14. The Lord in his Justice hath  
given them up to a Spirit of Gid-  
diness and Perverseness, justly pu-  
nishing their Pride, by suffering  
their Leaders to carry them wrong  
in all their Enterprizes, even as a  
Man extremely drunk reeleth and  
staggereth out of the Way.

15. Nothing shall it come to  
any good Effect, that they shall  
undertake from the highest to the  
lowest: All their Attempts shall  
be unprosperous.

15. Neither shall  
there be any Work  
for Egypt, which  
she Head or Tail,  
Branch or Rush  
may do.

16. In

16. At

16. At that Time shall the Lord daunt the Spirits of the *Egyptians*, so as they shall become weak and faint-hearted, like Women; and this shall be caused through their Astonishment, and Fear of the imminent Judgments of God.

16. In that Day shall Egypt be like unto Women; and it shall be afraid and fear, because of the King of the Hosts, which he shaketh over it.

17. The Land of *Judah*, in particular, shall be the Cause of Terror to the *Egyptians*. Every Egyptian that considers the Calamities and Desolations brought upon *Judah*, their neighbouring Nation and Confederates, which Kingdom is as it were the Bulwark against the *Affyrians* and *Babylonians*, must think that God is going to call their Nation to Account also, and execute his appointed Judgments upon them.

17. And the Land of Judah shall be a Terra unto Egypt; every one that maketh mention thereof shall be afraid in himself, because of the Counsel of the Lord of Hosts, which he hath determined against it.

18. Yet, even upon *Egypt* it self, will God have Mercy and Compassion, and preserve many Cities for himself, which shall be reclaimed from their Superstition, and join in their holy Worship with the *Jews*, and dedicate and yield themselves up to God only by a solemn Vow and Covenant, only some few Cities excepted, shall be rejected and destroyed.

18. In that Day shall five Cities in the Land of Egypt speak the Language of Canaan, and swear to the Lord of Hosts; one shall be called the City of Destruction.

19. The true Religion and Worship of God shall be generally established over all the Land of *Egypt*.

19. In that Day there shall be an Altar to the Lord in the midst of the Land

Land of Egypt,  
and a Pillar at the  
Border thereof to  
the Lord.

20. And it shall  
be for a Sign, and  
for a Witness unto  
the Lord of Hosts,  
in the Land of  
Egypt; for they  
shall cry unto the  
Lord, because of  
the Oppressors, and  
he shall send them  
a Saviour, and a  
great One, and he  
shall deliver them.

21. And the  
Lord shall be known  
in Egypt, and the  
Egyptians shall  
know the Lord in  
that Day, and  
shall do Sacrifice  
and Oblation; yea,  
they shall vow a  
Vow unto the Lord,  
and perform it.

22. And the  
Lord shall smite E-  
gypt, he shall  
smite and heal it,  
and they shall re-  
turn even to the  
Lord, and he shall  
be intreated of  
them, and shall  
heal them.

23. In

20. God shall send them a \* \* Kings  
Temporal Deliverer, who shall xix. 35.  
rescue them from their outward  
Oppressions, and at last a Spiritual  
Saviour and an Almighty Re-  
deemer, from the ghostly Bon-  
dage of Sin and Satan.

21. And the Lord shall make  
himself known to the Egyptians by  
his singular Care of, and Provi-  
dence over them; and they shall  
acknowledge, love, and serve him  
as their God: They shall not on-  
ly profess and promise Piety, but  
shall seriously and diligently  
practise it.

22. God, indeed, will first of  
all grievously afflict and plague  
them; but by these Afflictions he  
will convert and save them.

I

23. Nei-

23. Neither will this Mercy be confined to *Egypt* alone, but shall extend it self to other Nations no less averse from God than *Egypt*: Both *Egypt* and *Affyria* shall have free Intercourse with each other, and shall communicate mutually in the same holy Profession and Way of Worship.

24. And *Israel* shall come in as a third Nation to join with them both: So that *Israel*, *Egypt* and *Affyria*, shall be blessed all together, and in each other, with an holy Conjunction of Mind, in one and the same Truth of Religion.

25. And the Lord of Hosts shall bless all the three Nations, saying, Blessed be the *Egyptians* whom I have joined with my People, in the true Way of worshipping me: Blessed be the *Affyrians*, for I have made them Members of my Church: And blessed be the Children of *Israel*, whom I have chosen to be a peculiar People to me.

23. In that Day shall there be a Highway out of *Egypt* to *Affyria*, and the *Affyrian* shall come into *Egypt*, and the *Egyptian* into *Affyria*; and the *Egyptians* shall serve with the *Affyrians*.

24. In that Day shall *Israel* be the Third with *Egypt*, and with *Affyria*, even a Blessing in the Midst of the Land.

25. Whom the Lord of Hosts shall bless, saying, Blessed be Egypt, my People, and Affyria, the Work of my Hands, and Israel mine Inheritance.

CHAP. XX.

*The Prophet Isaiah commanded to go without his Habit and Shoes for a certain Time, as a Type of the shameful Captivity of Egypt and Ethiopia.*

**I**N the Year that Tartan came unto Ashdod, (when Sargon the King of Assyria sent him) and fought against Ashdod, and took it.

2. At the same Time spake the Lord by Isaiah the Son of Amoz, saying, Go, and loose the Sack-cloth from off thy Loins, and put off thy Shoe from thy Foot: And he did so, walking naked and barefoot.

3. And the Lord said, Like as my Servant Isaiah hath walked naked and barefoot three

**I**N the Year that Tartan the great Assyrian Captain came with his Army unto Ashdod, a Town or City of the Philistines, (when Sargon or Sennacherib the King of Assyria sent him,) and he laid siege unto Ashdod, and took it.

2. The Word of the Lord came unto Isaiah, the Son of Amoz, saying, Go and put off that hairy Garment which is about thee, the ordinary Habit of a Prophet, and put off thy Shoes from thy Feet: And he did so, walking disrobed, and without his Shoes.

3. And the Lord said, As my Prophet Isaiah has thus gone without Coat or Shoes three Years, this very Action of his shall be the Type of what shall happen to Egypt and Ethiopia. I 2 4

three Years, for a Sign and Wonder upon Egypt and Ethiopia.

4. For so long shall the King of Assyria lead away the Egyptians and Ethiopians into Captivity, both Young and Old, Naked and Barefoot; nay, they shall be driven like Beasts, with all their uncomely Parts exposed to View to their Shame and Confusion.

4. So shall the King of Assyria lead away the Egyptians Prisoners, and the Ethiopians Captives, Young and Old, Naked and Barefoot, even with their Buttocks uncovered, given to the Shame of Egypt.

5. And the Jews shall be ashamed and confounded in themselves, to think they have been so foolish to put their Trust in the Ethiopians and Egyptians, such impotent and insignificant Allies.

5. And they shall be afraid and ashamed of Ethiopia, their Expectation, and of Egypt, their Glory.

6. And my People that inhabit the Land of Canaan, whom I have sequestred from the rest of the World, shall be convinced, and say, See to what broken Reeds we have trusted for our Deliverance; behold, how vainly have we thought, that we could not possibly be safe, or escape out of Danger, without their Help and Assistance.

6. And the Inhabitants of this Isle shall say in that Day, Behold, such is our Expectation, whither we flee for Help to be delivered from the King of Assyria; and how shall we escape?

C H A P. XXI.

*Three Prophecies concerning Babylon, Idumea,  
and Arabia.*

*T*H E Burden  
of the De-  
sert of the Sea. As  
Whirlwinds in the  
South pass through;  
so it cometh from  
the Desert, from a  
terrible Land.

2. *A grievous  
Vision is declared  
unto me, the trea-  
cherous Dealer  
dealeth treacher-  
ously, and the Spoil-  
er spoileth : Go  
up, O Elam: Be-  
siege, O Media;  
all the Sighing  
thereof have I  
made to cease.*

*T*H E heavy Tidings sent to  
Chaldea, and especially to  
Babylon, which City, though it  
now stand on a fruitful Plain, will  
be turned into Pools of Water.  
As those Whirlwinds which arise  
from the South are most furious;  
so this Calamity shall be which  
shall come upon thee, O Babylon,  
from the Medes, who, like a vio-  
lent Tempest, shall rush upon  
thee, and overturn thee.

2. It is a grievous Vision to  
thee, O Chaldea, which is shewn  
unto me concerning thee. Wic-  
ked Men do every Thing after  
their Kind: The treacherous Sy-  
rian dealeth treacherously, and the  
cruel Babylonian spoileth unmer-  
cifully, and they shall be dealt  
with accordingly. Go up, O thou  
Persian, and besiege Babylon; O  
Media, do thou join thy Forces in  
this Service. I will give no  
Respect to any of the Sighs of that  
oppressing Nation, but will give  
them over to a just Destruction.

3. There-

I 3

3. I

## A PARAPHRASE ON .

3. I am deeply afflicted within my self, to foresee these grievous judgments which are coming upon these secure Enemies of God's Church: No Woman in Travail can have more Pains in her Body, than I have Grief and Sorrow in my Mind, at the Thoughts of it.

4. My Heart panteth for Fear; the Night which was wont to be pleasant and refreshing to me in giving me Rest from my Toil and Labour, is now disquieted, and become restless.

5. These proud *Babylonians* will say, Lay the Cloths, and furnish our Tables with all Manner of Delicacies: Dispose our Watches so as to make sure of a seasonable Notice, if any Enemy should come, and then let us feast our selves merrily; so ye may: But whilst ye are thus jolly, and, as ye think, secure, the *Medes* and *Persians* shall make themselves ready to come against you.

6. Thus saith the Lord, These Things which I bid thee denounce against *Babylon*, are yet afar off: Go therefore, and set a Watch upon a high Tower, and let him declare the Vision I shall shew him, whilst he stands to watch.

7. And

3. Therefore are my Loins filled with Pain: Pangs have taken hold upon me, as the Pangs of a Woman that travaileth; I was bowed down at the hearing of it, I was dismayed at the seeing of it:

4. My Heart panted, Fearfulness affrighted me: The Night of my Pleasure hath turned into Fear unto me.

5: Prepare the Table, watch in the Watch-Tower, eat, drink; arise, ye Princes, and anoint the Shield.

6. For thus hath the Lord said unto me, Go, set a Watchman, let him declare what he seeth.

7. And

7. And he saw  
a Chariot with a  
couple of Horsemen,  
a Chariot of Asses,  
and a Chariot of  
Camels ; and he  
hearkened diligent-  
ly, with much  
Heed.

8. And he cried,  
A Lion ; my Lord,  
I stand continually  
upon the Watch-  
Tower in the Day-  
Time, and I am  
set in my Ward  
whole Nights.

9. And behold,  
here cometh a Chari-  
ot of Men, with  
a couple of Horse-  
men : And he an-  
swered and said,  
<sup>\*</sup>Babylon is fal-  
len, is fallen ; and  
all the Graven  
Images of her Gods  
he hath broken un-  
to the Ground.

10. O my Thresh-  
ing, and the Corn  
of my Floor ; that  
which I have heard

7. And I, *Isaiah*, set one as a  
Watchman upon a Tower, and  
he saw first, a Chariot attended  
with two Horse-Men, then an-  
other Chariot drawn by Asses, as  
was the Custom of the *Medes* ; and  
after that another Chariot drawn  
by Camels, as in use among the  
*Perians*, and he expected every  
Minute that the Lord would re-  
veal unto him what these Cha-  
riots and Horse-men meant.

8. But God spake not ; where-  
fore he cried out with a strong  
Voice, like a Lion, O God, my  
Lord ! I have stood continually  
Day and Night in the Watch-  
Tower, in which thy Prophet *I-*  
*saiah* hath set me.

9. And Behold, whilst I am now  
speaking, here cometh as it were  
towards me, a Chariot of Men,  
with a couple of Horse-men :  
Make me, I beseech thee, to un-  
derstand the Meaning of this Vi-  
sion ; and immediately it was re-  
vealed unto me, that *Babylon*  
should be destroyed by such Cha-  
riots and Horse-men as used the  
Equipage I had seen, that her I-  
dols should all be broken in Pieces,  
and be trodden under Foot upon  
the Ground.

10. O how the mighty Arm of  
the Lord will thresh *Babylon*, even  
as Corn is threshed in the Floor !  
That which the Lord of Hosts, the  
God

\*Rev. xiv.  
8. xviii.2.

God of *Israel*, has shewn unto me, concerning *Babylon*, I have faithfully declared unto you.

of the Lord of Hosts,  
the God of *Israel*,  
have I declared unto  
you.

11. The Calamity that is to fall upon *Idumea*. The Children of *Edom* call to me out of Mount *Seir*, as scoffingly desiring to know, what I had to say against them. Prophet, what News canst thou tell us of those Calamities which have been threatened against us? Men talk of a Night of Trouble that is coming upon us, what sayest thou to us?

12. I replied again to them, Ye please your selves in the Hope of a fair Morning, but know also, that there is a Night coming, which shall bring much Sorrow and Confusion with it, but if ye have any Desire of Safety, enquire sincerely and seriously of God, by me, concerning your Danger, and the Way to prevent it: Return unto the Lord by true Repentance, who alone can secure you, and come unto me for Direction.

13. The Afflictions that are to fall upon *Arabia*. Ye Merchants of *Dedanim*, ye shall be glad to hide your selves in the desolate Forest of *Arabia*.

14. Methinks I see the Inhabitants of the Land of *Tema*, pitying their chased Neighbours, bringing Water to their thirsty Companies,

11. The Burden of *Dimah*. He calleth to me out of Seir, Watchman, what of the Night? Watchman, what of the Night?

12. The Watchman said, The Morning cometh, and also the Night; if ye will enquire, enquire ye: Return, come.

13. The Burden upon *Arabia*. In the Forest in *Arabia* shall ye lodge, O ye travelling Companies of *Dedanim*.

14. The Inhabitants of the Land of *Tema* brought Water to him that was

and shewy, they  
provided with  
them Bread, him  
that fled.

15. For they fled  
from the Swords,  
from the drawn  
Sword, and from  
the bent Bow, and  
from the Grievous-  
nesses of War.

16. For thus  
hath the Lord said  
unto me, Within a  
Year, according to  
the Years of an  
Hireling, and all  
the Glory of Kedar  
shall fail.

17. And the Re-  
sidue of the Num-  
ber of Archers, the  
mighty Men of the  
Children of Kedar  
shall be diminished:  
For the Lord God  
of Israel hath spo-  
ken it.

nies, and Bread to relieve their  
Hunger in that forced and sudden  
Flight.

15. For they shall flee from the  
Swords of their Enemy; and from  
the Fierceness of a victorious Ar-  
my.

16. For from the Time that I  
speak this Prophecy, within one  
Year in the strictest Account, such  
as the Hireling keeps for the Stint  
of his Work, even within that pre-  
cise Time of a Year, the Power,  
Riches, and whatever else the A-  
rabians used to glory in, shall come  
to nought.

17. Their Bowmen and other  
Warriors shall all be cut off. All  
this shall assuredly come to pass,  
for the Lord God of *Israel* has spo-  
ken the Word, and will accom-  
plish it.

~~THE EXCELSIOR OF JERUSALEM.~~

## C H A P. XXII.

*A Prophecy against Judea and Jerusalem, under the Title of the Valley of Vision.*

*Particular Threatenings against Shebna, an old Courtier in King Ahaz's Reign, whom Hezekiah his Successor could not remove, but the Lord himself turns him out, and substitutes Eliakim in his Place and Office.*

**T**HE sad Tidings sent to Judea; the Country, which though low in Situation, yet is advanced and dignified with the manifold Visions of God, and Revelations of his Will. What is the matter with you, O ye Inhabitants of Jerusalem, that ye run up as in time of Trouble to the Tops of your Houses?

2. Thou, O Jerusalem, art full of People, a populous and jolly City: How comes it to pass that thy Citizens are so cowardly as not to fight in their own Defence, but die with Fear more than by the Sword?

3. All the Rulers of Provinces have fled from their own Dwellings hither to thee altogether, as to a sure Fortress, and now they are

**T**HE Burden of the Valley of Vision. Whileth thee now, that thou art wholly gone up to the House-tops?

2. Thou that art full of Stirs, a tumultuous City, joyous City: Thy slain Men are not slain with the Sword, nor dead in Battle.

3. All thy Rulers are fled together, they are bound by the Archers: All

hat are found in  
hee are bound to-  
ther, which have  
ed from far.

4. Therefore, said  
, Look away from  
me, I will weep bit-  
terly, labour not to  
comfort me; be-  
cause of the spoil-  
ing of the Daugh-  
er of my People.

5. For it is a  
Day of Trouble,  
and of treading  
down, and of Per-  
plexity by the Lord  
God of Hosts in the  
Valley of Vision,  
breaking down the  
Walls, and of cry-  
ng to the Moun-  
tains.

6. And Elam  
bare the Quiver,  
with Chariots of  
Men and Horse-  
men, and Kir un-  
covered the Shield.

7. And it shall  
come to pass, that  
by choicest Valleys  
shall be full of  
Chariots, and the  
Horsemen shall set  
themselves in Array  
at the Gate.

8. And

are all taken by the Enemy: They  
are all chained together as Cap-  
tives, which fled from far to thee  
for Safety.

4. For this Reason I desire to  
be left alone, that I may indulge  
my Grief, and take my fill of  
Sorrow: Let no Man go about to  
comfort me, for I am resolved to  
mourn bitterly for the Afflictions  
of Jerusalem.

5. For it will be a Day of sad  
Trouble, to be trodden down un-  
der Foot by their insolent Ene-  
mies; and it must increase their  
Perplexity to consider, that God  
himself fights against them, who  
used to protect their City, but  
now causes all their strong Walls  
to be demolished, and such dismal  
Lamentations to be made, as shall  
pierce the very Mountains.

6. At this time the *Elamites*,  
Men of *Persia*, shall bear the  
Quiver, that their Archers may  
second and guard the Chariots and  
Horsemen; and the *Medes*, Inha-  
bitants of *Kir*, shall hold the Tar-  
gets for their Defence.

7. And thy Suburbs and Val-  
leys round about thy Walls shall  
be filled with the Chariots of the  
*Affyrians*, and the Troops of the  
Enemy shall be drawn up at thy  
Gates to prevent and take those  
who endeavour to escape.

8. Then

## A PARAPHRASE ON

8. Then when the Enemy is about to beat down your Walls, ye will begin to consider the Weakness of your Towers, and run to the Armory for Arms to defend you.

9. Then also will ye view the Walls of Jerusalem, and repair the Breaches, and secure what Waters you can for your use.

10. And ye will hasten to mark out those Houses that may best be spared, and pulled down, to fortify the Walls of the City.

11. Ye will also make a deep Trench or Ditch between the two Walls to receive the Water of the old Pool. All these Things will ye do, but in the mean time ye will not look up to God, by whose Blessing upon David this City was built, where he promised to place his Name, and to continue his especial Protection over it.

12. Nay, in the very time whilst the Enemy is approaching, and ye are preparing all Things against him, shall the Lord God

8. And he covered the Coming of Judah, thou didst look that Day to the Armour of the House of the Rest.

9. Ye have seen also the Breach of the City of David, that they are many: And ye gathered together Waters of the lower Pool.

10. And ye have numbered the Houses of Jerusalem, and the Houses have ye broken down to fortify the Wall.

11. Ye made also a Ditch between the two Walls, the Water of the old Pool: But ye have not looked up to the Maker thereof, neither have ye respect unto him who fashioned it long ago.

12. And in the Day did the Lord God of Hosts a

Weeping, and to  
Crying, and to  
Widness, and to  
Weeping with Sack-  
cloth.

13. And behold,  
Joy and Gladness,  
Young Oxen, and  
Young Sheep, eat-  
Flesh, and  
Drinking Wine; let  
us eat and drink,  
to Morrow we  
will die.

14. And it was  
revealed in mine  
ears by the Lord  
Hosts, Surely this  
Iniquity shall not  
be purged from you,  
ye die, saith the  
Lord God of Hosts.

15. Thus saith  
the Lord God of  
Hosts, Go, get thee  
unto this Treas-  
urer, even unto  
Shebna, which is  
over the House, and  
say unto him,

of his Mercy call upon you to humble your selves before him, and try to avert his Anger by weeping, and all other Acts of Humiliation and Repentance.

13. But behold the sad Return  
of these careless and profligate  
Sinners: Instead of a due Submission  
for the appeasing the Wrath  
of God, they will run out into all  
Extravagancy and Excess of Luxury;  
nay, some will be so desper-  
ately prophane, as to call to their  
Companions, and say, Come, let  
us eat and drink liberally to Day,  
our Time may be short, we may,  
for ought we know, be killed to  
Morrow, and then lose all the  
Pleasure of feasting on the good  
Things we now have.

14. Upon account of this hor-  
rid Prophaneness, God did in par-  
ticular assure me, and made me  
fully to understand, that their In-  
iquity should not be forgiven them,  
but whatever Respite they might  
have at present, they should at  
length die in their Iniquity.

15. After this the Lord God sent  
me upon a particular Errand, say-  
ing, Go, hasten unto the Lord  
Treasurer, that perfidious Officer  
Shebna, who, though a Foreigner  
in Blood, and false in Heart, yet  
hath the sole Command in King  
Hezekiah's House; and say unto  
him,

16. What

16. What

16. What Lands of Inheritance hast thou in the Kingdom? Or from which Branch of the Jewish Family canst thou derive thy Pedigree, that thou shouldst go about to build thee a stately Tomb in Jerusalem, as if thou wert some great Prince of this Nation, and would leave some worthy Monument of thy undeserving Name to all Perpetuity of Times.

17. It seemeth by thy hewing out for thy self such a Sepulchre, that thou believest, that as thou livest here, so thou shalt die here; but know that thou shalt not end thy Days here, but the Lord will cause thee to be carried into Captivity by the Hand of a mighty Man; and instead of those Robes of Honour that now adorn thy Body, thou shalt be forced to wear the base and ragged Garments of Disgrace and Slavery.

18. Thou shalt become a wretched Captive, tossed to and fro like a Ball from one Place to another, and delivered from one Hand to another, till thou shalt be brought into a large Country far distant: There shalt thou die in Exile, and those Chariots which thine Ambition had prepared for thy Glory and Greatness, but are now left behind thee, shall turn to the Shame and Reproach of thy former Master, because he entertain-

ed  
thou here?  
whom hast thou here? That thou hast hewed thee a Sepulchre, as he that liveth him out a pulchre on his bed, and that giveth an Habitation to himself on a bed.

17. Behold, the Lord will carry thee away with mighty Captivity, and will surely never thee.

18. He will surely violently take thee, and toss thee, like a Ball into a large Country: There shalt thou die, and there the Chariots of thy Glory shall be the Shame of thy Lord's House.

19. And

ed so wicked and unworthy an Officer.

19. Thus God will drive thee from that honourable Post in which thou art now placed: Thou shalt no longer enjoy thy Place or Office.

20. And at the Time that I shall drive thee from thy Station, I will cause the King to put my Servant *Eliakim*, the Son of *Hilkiah*, in thy Place.

21. He shall be placed in thy Post of Honour, and have all the Power thou ever enjoyedst; but he shall govern the Inhabitants of *Jerusalem*, and the House of *Judah* with a fatherly Care and Affection, and not with Rigour and Cruelty, as thou dost.

22. I will put into his Hands as a faithful Officer, the whole Administration of the Court, and will trust him with the Management of all the weighty Affairs of the Kingdom: If he command any Thing to be done, none shall gainsay it: If he forbid, none shall obtain; he shall have an uncontrollable Power.

\*Rev. iii. 7.

23. I will place him sure and firm in this Place of Authority, not to be removed as his Predecessor

cessor was ; but as a Nail driven up to the Head in a sound Plank is fixed sure, so shall he be in his Post, so that none shall remove him ; there shall he shine, and be an Honour to his Family.

24. They shall all depend upon him for Promotion from the highest to the lowest ; from those that are fit to be advanced to the more honourable Offices, to those who are designed for the meanner Services.

25. In that Day shall the present Steward Shebna, who seemed sure enough established in his Place, be put out of Office, and his Dependants shall fall with him, and be removed from those Posts which they obtained by his Interest and Favour. All this will certainly come to pass, for the Lord himself hath decreed it.

Place ; and before  
be fro a glorious  
Throne to his  
ther's House.

24. And they  
shall hang upon him  
all the Glory of his  
Father's House, his  
Offspring and his  
Issue, all Vessels  
of small Quantities  
From the Vessels  
Cups, even to  
the Vessels of Flas-  
gons.

25. In that Day  
saith the Lord of Hosts, shall the Neck  
that is fastened in  
the sure Place, be  
removed, and be  
cut down and fall,  
and the Branch  
that was upon it  
shall be cut off : for  
the Lord hath broken it.



# THE BURDEN OF TYRE

## C H A P. XXIII.

*A Prophecy of the Destruction of Tyre for  
the space of seventy Years, after which time  
she shall flourish again, and be converted to  
God.*

THE Burden  
of Tyre.  
*Howl, ye Ships of  
Tarshish: For it  
is laid waste, so  
that there is no  
House, no entring  
in: From the Land  
of Chittim it is  
revealed to them.*

2. Be still, ye  
Inhabitants of the  
Isle, thou whom the  
Merchants of Zi-  
don, that pass o-  
ver the Sea, have  
replenished.

3. And by great  
Waters the Seed of  
Sihor, the Harvest  
of the River is her  
Revenue, and she  
is a Mart of Na-  
tions.

4. Be

K

4. Blush

THE heavy Tidings sent to  
Tyre. That famous and rich  
City shall be laid waste: Howl  
therefore and lament, all ye Sea-  
faring Men, which have wont to  
have Commerce there; for there  
shall be no Harbour for your Ships  
any more: Ye shall hear from  
Cyprus and the Isles this News of  
the Destruction of Tyre.

2. Ye Inhabitants of Tyre, and  
the neighbouring Isles, which have  
had such rich trading with the Zi-  
donian Merchants, ye may now sit  
still at home, there will be no  
more Work for you.

3. No more occasion for the  
Corn of Egypt, which came by Sea  
to you. The Profit of all the Com-  
modities that were brought down  
the River Nile, have been, as it  
were, a constant Revenue to you;  
Tyre hath been the universal Sta-  
ple of Trade, but it shall no longer  
be so.

4. Blush ye, O Zidonians ! (which were the Builders of Tyre, and did first people it) and be ashamed to see the Misery, and hear her Moans, and not be able to help her ; for the Sea, over which Tyre was wont to Rule, hath now disclaimed all Benefit of Trade and Intercourse, and hath professed a Barrenness of all farther Profits, and a Cessation of Navigation hereafter, whether for Increase of Wealth, or for the replenishing of Colonies.

5. As soon as the Report of this Calamity upon Tyre shall be heard in Egypt, they shall be extremely concerned at it.

6. All ye Inhabitants and Neighbour Merchants, now turn your Trade another way ; pass over to Tarsus of Cilicia, and there bewail your Calamities, and strive to mend your Condition by fixing your Traffick there.

7. Is this your Tyre ? your jocund City, that was wont so to boast of her Antiquity above all others, as founded by the ancient Phenicians, beyond the Memory of Records ? Now she shall be pulled low enough ; for her Citizens, instead of being carried in Chariots, shall run away upon their Feet afar off to sojourn in a strange Land.

4. Be thou ashamed, O Zidon ; for the Sea hath spoken, even the Strength of the Sea, saying, I travail not, nor bring forth Children ; neither do I nourish up young Men, nor bring up Virgins.

5. As at the Report concerning Egypt, so shall they be sorely pained at the Report of Tyre.

6. Pass ye over to Tarshish, howl ye Inhabitants of the Isle.

7. Is this your joyous City, whose Antiquity is of ancient Days ? Her own Feet shall carry her afar off to sojourn.

8. Say

8. Who

8. Who hath taken this Counsel against Tyre, the crowning City, whose Merchants are Princes, whose Traffickers are the Honourable of the Earth?

9. The Lord of Hosts hath purposed it, to stain the Pride of all Glory, and to bring into Contempt all the Honourable of the Earth.

10. Pass through thy Land as a River, O Daughter of Tarshish, there is no more Strength.

11. He stretched out his Hand over the Sea, he stook the Kingdoms: The Lord hath given a Commandment against the Merchant-City, to destroy the strong Holds thereof.

12. And

8. Say then, in whose Power was it, or can it be, to bring this Desolation upon the mighty and rich State of Tyre, that Royal City, whose Merchants were as wealthy as the Princes of other Countries?

9. This is the Lord's own doing, therefore don't wonder at it; God's Design is, by this one Example, to abate and abase the Pride of all the Potentates upon Earth, that they may see and know what weak and wretched Creatures they are when God leaves them, and sets himself against them.

10. O ye Inhabitants of Tarshish, tarry no longer in your own Territories, but fly through them and beyond them for Safety, with Speed as swift as a rapid Stream that runneth hastily, and stays not; for ye have not Power or Strength left to withstand your Enemies.

11. The Lord will stretch out his Hand against Tyre to smite it: He will make the neighbouring Kingdoms tremble at its Overthrow; nothing shall be able to save it from Destruction.

K 2

12. More-

12. Moreover, God said, Thou shalt not rejoice again of a great while, thou City of Tyre, that wast never before subdued after this Manner; thou camest forth out of Zidón: Thou mayst go for Shelter to Cilicia or to Greece, but thou shalt not be safe there; for thither shall thy Enemies pursue and overtake thee.

13. Ye, Tyrians, think your City impregnable. Cast your Eyes upon the Land and Empire of the Chaldeans. You may observe these Chaldeans were not at first a People formed into any Commonwealth or Kingdom, but dwelt up and down in the Wilderness, 'till Nimrod, Founder of the Assyrian Monarchy, built Babel as a City, to bring them together under Government. Then they increased in Power and Dominion, and over-run their Neighbours, till at last they grew the greatest of all the Monarchies then upon Earth. Yet, for all their Strength, when I engaged against them, I brought them to Ruin; so neither shall ye be able to stand against my Power.

14. Lament therefore, ye Merchants of Tyre, for surely your City, wherein you formerly found Safety and Wealth, shall be laid waste.

15. Tyre shall remain in Bondage seventy Years, according to the

12. And he said, Thou shal no more rejoice, O thou oppressed Virgin, Daughter of Zidon; arise, pass over to Chittim, there also shal thou have no Rest.

13. Behold, the Land of the Chaldeans; this People was not till the Assyrian founded it for them that dwell in the Wilderness; they set up the Towers thereof, they raised up the Palaces thereof, and he brought it to Ruin.

14. Howl, ye Ships of Tarshish; for your Strength is laid waste.

15. And it shall come to pass in that Day,

*Day, that Tyre shall be forgotten seventy Years, according to the Days of one King : After the End of seventy Years shall Tyre sing as an Harlot.*

*16. Take an Harp, go about the City, thou Harlot, that hast been forgotten, make sweet Melody, sing many Songs, that thou mayst be remembered.*

*17. And it shall come to pass, after the End of seventy Years, that the Lord will visit Tyre, and she shall turn to her Hire, and shall commit Fornication with all the Kingdoms of the World upon the Face of the Earth.*

*18. And her Merchandise and her Hire, shall be Holiness to the Lord : It shall not be treasured nor laid up ; for her*

the utmost Extent of the Life and Reign of any one King in the way of common Account ; but after the End of seventy Years, Tyre shall begin again to draw Customers to her by her plausible Allurements, even as a beautiful Harlot enticeth her Lovers by the Voice of her Singing.

*16. Go about therefore into all Places, O ye Inhabitants of Tyre, who have lost your Trade, and persuade the Merchants to traffick with you again.*

*17. For after the Expiration of this Term of seventy Years God will permit the Tyrians to recover themselves, and return to their wonted Trading, and for a Season they will again exercise their deceitful Traffick promiscuously with all Nations ; enriching themselves by uttering their adulterated Commodities, which they will put off to all other Kingdoms.*

*18. But at last God will give them the Grace to see the Error of their Ways, and they shall begin to act more justly : They shall no longer lay out the Profits of their Merchandise in Luxury and Delicacies ; but be-*

gin to think of God and Religion, become Proselytes to the Jewish Faith, and devote Part of their Substance to the Service of the Temple at Jerusalem, which will bring a Blessing upon them that will last for ever.

*Merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable Clothing.*



## C H A P. XXIV.

*God will punish the Inhabitants of the Land of Judea for a Time; but at last will save a Remnant, who shall believe and obey the Messiah.*

**B**EHOLD, the Lord will bring great Judgments and fearful Desolation upon all the Regions of Israel and Judah,

**B**EHOLD, the Lord maketh the Earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the Inhabitants thereof.

2. The approaching Calamity shall be general, without any Regard or Distinction to the Persons or Ranks of Men; they shall all fare alike: For as they, both People and Priest have been alike in Iniquity, so shall they suffer alike in Punishment also.

2. And it shall be as with the People, so with the Priest; as with the Servant, so with his Master; as with the Maid, so with her Mistress; as with the Buyer, so with the Seller.

3. The

Seller ; as with the Lender, so with the Borrower ; as with the Taker of Usury, so with the Giver of Usury to him.

3. The Land shall be utterly emptied, and utterly spoiled : For the Lord hath spoken this Word.

4. The Earth mourneth, and fa-  
deth away ; the World languisheth  
and fadeth away ;  
the haughty Peo-  
ple of the Earth do  
languish.

5. The Earth also is defiled un-  
der the Inhabitants thereof ; because  
they have trans-  
gressed the Laws, changed the Ordi-  
nance, broken the  
everlasting Cova-  
nant.

6. Therefore hath  
the Curse devoured  
the Earth, and they  
that dwell there-  
in are desolate :

There-

3. The Land shall certainly be dispeopled ; the Lord hath spoken the Word, who cannot lie, and therefore it will infallibly come to pass.

4. The Inhabitants of this fine Land shall languish, and be consumed through Grief ; these haughty People shall pine away.

5. For not only the Inhabitants, but the very Earth that is under them, is defiled by their Wickedness and abominable Pollutions : They have shamefully transgres-  
sed the Laws God gave them to keep ; they have changed the Or-  
dinances concerning his Worship and Service, and broken the Co-  
ovenant which God made with their Fore-Fathers, and commanded their Generations to keep for e-  
ver.

6. Therefore shall this Curse of God come upon them, and they shall be destroyed ; the Wrath of God shall devour them like Fire, so that very few shall escape.

K 4

7. There

and few shall remain  
but Nature has destroyed  
most of the City.

Therefore the Inhabitants of the Earth are buried, and few Men left.

7. There shall be none to drink the new Wine, the Vine shall be trodden under Foot; and those few that are left, instead of being merry, shall sigh for Sorrow.

8. The Pleasure, that was wont to arise from the Sound of Music shall be sunk, and all Sort of Joy shall cease.

9. They that can command Wine under this Scarcity, will be glad to drink it without the Songs that used to accompany their revelling Cups; nay, what they drink, shall be a bitter Draught, because of the Fears and Miseries wherewith it is mixed.

10. And as other Cities and Towns about shall be thus plagued, so even Jerusalem it self shall be broken down and laid in confused Heaps: Every one shall shut up his Doors to keep him from the Enemy, for their City shall be besieged.

11. They shall cry out from their Windows into the Streets, Crying for Wine for some to bring them Wine to support them; where before they were jolly and merry, they shall now grieve and lament.

7. The new Wine mourneth, the Vine languisheth, all the Merry-hearted do sigh.

8. The Mirth of Tabrets ceaseth, the Noise of them that rejoice endeth, the Joy of the Harp ceaseth.

9. They shall not drink Wine with a Song, strong Drink shall be bitter to them that drink it.

10. The City of Confusion is broken down: Every House is shut up, that no Man may come in.

11. There is a Joy is darkened, the Mirth of the Land is gone.

12. In the City is left Desolation, and the Gate is smitten with Destruction.

13. When thus it shall be in the Midst of the Land among the People, there shall be as the Shaking of an Olive-Tree, and as the Gleaning-Grapes when the Vintage is done.

14. They shall lift up their Voice, they shall sing for the Majesty of the Lord, they shall cry aloud from the Sea.

15. Wherefore, glorify ye the Lord in the Fires, even the Name of the Lord God of Israel, in the Isles of the Sea.

16. From the uttermost Part of the Earth have we heard Songs, even Glory to the Righteous: But I said, My Leanness, my Lean-

12. Nothing shall be seen but Ruin and Desolation within and about the City.

13. Yet there shall be a small Number reserved upon whom God will have Mercy, as after a Vintage some Gleanings will be left.

14. These few that are thus wonderfully preserved shall sound forth their thankful Acknowledgments of God's Mercy, and the Profession of their holy Confidence in him, even from the Isles of the Sea, and all remote Parts.

15. Wherefore, ye that are just delivered from the Fire of Affliction, glorify the Lord, your Deliverer, with Ardeney of Spirit and true Zeal; praise the Name of the Lord God of Israel, in all Countries you come into.

16. Methinks I hear the Songs of Rejoicing in all Parts, the just Praises given to the Righteous and Merciful God; but yet I think I discern also something that will soon interrupt my Joy, and give me Cause of bitter Complaint

plaint and Lamentation. O the Sorrow and Grief of my Heart! O the Sorrow and Grief of my Heart for the Miscarriages of Men! The Jews, who have been frequently guilty of great Perfidiousness towards God, are going again to act the same Part. I foresee they will forsake God, and reject the *Messiah*.

17. O ye treacherous Inhabitants of *Judea*! unavoidable Judgments are prepared for you.

18. And ye shall not escape the Hand of God; for if ye escape one Plague, ye shall be sure to fall into another, for Heaven and Earth shall conspire against you.

19. I tell you, the Inhabitants of the Land of *Judea* shall be utterly destroyed.

20. The very Earth shall be shaken, and stagger like a drunken

*Learness, Woe* up  
to me; the trea-  
cherous Dealers  
have dealt trea-  
cherously, yea, the  
treacherous Dealers  
have dealt re-  
vy treacherously.

17. Fear, and  
the Pit, and the  
Snare are upon  
thee, O Inhab-  
itant of the Earth.

18. And it shall  
come to pass, that  
he who fleeth from  
the Noise of Fear,  
shall fall into the  
Pit; and he that  
cometh up out of  
the Midst of the  
Pit, shall be taken  
in the Snare:  
For the Windows  
from on high are  
open, and the Foun-  
dations of the Earth  
do shake.

19. The Earth  
is utterly broken  
down, the Earth  
is clean dissolved,  
the Earth is mere  
exceedingly.

20. The Earth  
shall reel to and  
fro,

fro like a Drunkard, and shall be removed like a Cottage, and the Transgression thereof shall be heavy upon it, and it shall fall, and not rise again.

21. And it shall come to pass in that Day, that the Lord shall punish the Host of the High ones that are on high, and the Kings of the Earth upon the Earth.

22. And they shall be gathered together as Prisoners are gathered in the Pit, and shall be shut up in the Prison, and after many Days shall they be visited.

23. Then the Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his Ancients gloriously.

ken Man, it shall be moved like a Lodge in a Garden; God will so revenge the Sins of the Inhabitants upon them, as that they shall be pressed down under the Weight thereof, and not be able to rise any more.

21. Then shall the Lord punish the greatest Potentates as well as the Meanest of their Subjects, all shall taste alike of his Wrath.

22 They shall all be shut up in one common Destruction, reserved for the just Judgment of God; but yet after the patient Enduring of many Calamities, God will in his great Mercy condescend to have Compassion on a Remnant of them.

23. Then shall the Lord put down the Idolaters of the Sun and Moon, and erect a glorious Government in Zion and in Jerusalem. He shall cause the Messiah to set up his Kingdom in Jerusalem, and make him to reign with Power and Glory in his Church, before his holy and eminent Ministers.

## C H A P. XXV.

*A Song of the Praises of God, to be sung when those Things shall come to pass, of which the Prophet prophesied in the former Chapter; and a Declaration how they shall be accomplished; partly by inviting the Nations that are God's Enemies by his Word to come into the Church; and partly, by destroying the Contumacious, that proudly exalt themselves against him.*

**O** Lord, thou art my God, I will prefer thee before all Gods, I will praise thy Name, for thou hast done wonderful Things, that which thou didst foretel by thy Prophets has ever been accomplished.

**O** Lord, thou art my God, I will exalt thee, I will praise thy Name; for thou hast done wonderful Things; in Counsels of old are Faithfulness and Truth.

2. O God, this is thy just and mighty Work, thou canst and doest demolish great and strong Cities at Pleasure: Thou hast made goodly Palaces become the Lodgings of strange People, and those Piles again thou hast ruined never to be repaired.

3. Therefore shall thy stoutest Enemies be forced to acknowledge

2. For thou hast made of a City, a Heap; of a defensed City, a Ruin: A Palace of Strangers, to be no City; it shall never be built.

3. Therefore shall the strong People glorify

glorify thee, the Cities  
of the terrible  
Nations shall fear

thee.

4. For thou hast  
been a Strength to  
the Poor, a Strength  
to the Needy in his  
Distress, a Refuge  
from the Storm, a  
Shadow from the  
Heat, when the  
blast of the terri-  
ble Ones is as a  
Storm against the  
Vall.

5. Thou shalt  
ring down the  
Noise of Strangers,  
as the Heat in a  
dry Place; even the  
heat with the Sha-  
dow of a Cloud:  
The Branch of the  
terrible Ones shall  
be brought low.

6. And in this  
Mountain shall the  
Lord of Hosts make  
unto all People a  
Feast of fat Things,  
Feast of Wines  
in the Lees, of fat  
Things full of Mar-  
row, of Wines on  
the Lees well refi-  
ed.

7. And

ledge thy Power; those that made  
other Nations to tremble shall  
justly fear thee.

4. For thou hast been a sure Re-  
fuge for the poor Oppressed, against  
the Insults of all their Enemies  
both Temporal and Spiritual.

5. Thou shalt abate the Rage of  
violent Enemies: If their Fury be  
as some scorching Heat in a dry  
Soil, thy Mercy shall be as the  
Shadow of a comfortable Cloud to  
refresh them, so as those that pre-  
sumed to triumph and tyrannize  
over thy Church shall be con-  
founded.

6. And in this Mountain (the  
Figure of God's Church) shall the  
Lord of Hosts make a gracious  
and blessed Feast to both Jews and  
Gentiles, in which he shall feed  
them with all spiritual Delicacies,  
whereby they shall be nourished  
to everlasting Life.

7. And

7. And he will by that Gospel, which shall go forth from his Mountain of Zion, remove all that Vail of Ignorance which is cast over the Face of all People, so that they shall clearly see the great and wonderful Mysteries of Salvation.

\* 1 Cor.  
xv. 54.  
† Revel.  
vii. 17.

8. The *Messiah* shall by his Death take away the Sting of that Death which must pass upon all Men here, and give eternal Life hereafter to all that truly believe in him: He shall take away all Causes of Mourning, and all Pretenices of Reproach which are wont to be cast upon God's People, shall be removed. Doubt not of it, though it may seem incredible; for the Lord has said it, and he will assuredly bring it to pass.

9. Then shall it be said by God's People, in way of Triumph to their Enemies, Behold, this is our God that promised us Deliverance by his Prophets, and has not deceived us; we have waited for this Saviour, and now he is come into the World, and hath brought Salvation with him.

10. For God shall continue in his Church to the End of the World, and tread down the most malicious Enemies thereof, even as Straw

7. And he will de  
stroy in this Mount  
tain the Face of  
the Covering cast  
over all People, and  
the Vail that is  
spread over all Na  
tions.

8. He will su  
lowl up \* Death is  
Victory, and the  
Lord God will  
wipe away Tears  
from off all Faces,  
and the Rebuke of  
his People shall be  
taken away from  
all the Earth: For  
the Lord hath spe  
ken it.

9. And it shall  
be said in the  
Day, Lo, this is  
our God, we have  
waited for him, and  
he will save us: This is  
the Lord, we have  
waited for him, we  
will be glad, and  
rejoice in his Sal  
vation.

10. For in this  
Mountain shall the  
Hand of the Lord  
rest, and Moab

ll be trodden  
n under him,  
en as Straw is  
dden down for  
Dunghil.

11. And he shall  
read forth his  
ands in the Midst  
them, as he that  
immeth spread-  
forth his Hands  
swim: And he  
ll bring down  
ir Pride, toge-  
r with the Spoils  
their Hands.

12. And the For-  
ss of the high-  
rt of thy Walls  
ll be bring down,  
low, and bring  
the Ground, e-  
n to the Dust.

Straw is trodden in the Dunghil  
to make Muck for the Earth.

11. And he shall stretch forth  
his Hands against them for their  
Destruction, to enwrap them in  
his Judgments, as he that swim-  
meth spreadeth forth his Hands  
to swim. He shall bring down  
their Pride, and consume all that  
Wealth they have gotten by Ra-  
pine and Oppression.

12. And all their walled Cities  
and Fortifications, wherein they  
so much trusted, as that they  
thought them impregnable, shall  
be brought down, and laid level  
with the Dust.



## C H A P. XXVI.

*A Song of Praise inciting to Confidence in God which if they would do, the Prophet promises them Deliverance from their Enemies in this World, and everlasting Happiness as a Reward of their Faith and Confidence at the Resurrection in the World to come.*

**I**N the Day of Deliverance shall my People in the Land of Judah, where they are replanted, sing this Song. The Church of God is now again settled in Jerusalem, as in a strong City. God's immediate Care, and saving Protection, shall be instead of Walls and Bulwarks to her.

2. Set open her Doors, that all righteous People that will be sincere and steadfast in the Profession and Practice of the true Religion may enter.

3. O God, thou wilt continue true Peace and Happiness to that Man whose Heart is fastened upon thee, because he will rely upon thee.

4. Therefore put your Trust in the Lord in all Times and Conditions;

**I**N that Day shall this Song be sung in the Land of Judah, Where a strong City, of Salvation will God appoint for Walls and Bulwarks.

2. Open ye the Gates, that the righteous Nation which keepeth the Truth may enter in.

3. Thou wilt keep him in perfect Peace, whose Mind is stayed on thee. Because he trusts in thee.

4. Trust ye in the Lord for ever.

For in the Lord  
Jehovah is ever-  
lasting Strength.

5. For he bring-  
eth down them that  
dwell on high, the  
lofty City he layeth  
it low, he layeth it  
low, even to the  
Ground, he bring-  
eth it even to the  
Dust.

6. The Feet shall  
read it down, even  
the Feet of the  
Poor, and the Steps  
of the Needy.

7. The Way of  
be Just is Upright-  
ness : Thou, most  
Upright, dost weigh  
the Path of the  
Just.

8. Yea, in the  
Way of thy Judg-  
ments, O Lord, have  
we waited for thee ;  
the Desire of our  
Soul is to thy  
Name, and to the  
Remembrance of  
thee.

9. With my Soul  
I desired thee  
in the Night, yea,  
with my Spirit  
within me will I  
seek thee early : For  
when

ditions; for in the Lord Jehovah is  
everlasting Power and Strength.

5, 6. He bringeth down the  
greatest Monarchs from their  
Thrones, destroys the fenced Ci-  
ties wherein they trusted, and le-  
vels the most aspiring Battle-  
ments to the Earth, there to be  
trampled on as common Dust,  
under the Feet of the weak and  
despised People.

7. The Actions of just Men are  
upright, and without Hypocrisy ;  
thou, O Lord, who art most up-  
right in all thy Ways, dost ap-  
prove and direct them to an hap-  
py Issue.

8. Yea, we have possessed our  
Souls in Patience under thy  
Chastisements : Our Affections  
were not alienated from thee, O  
Lord, although thou wast pleased  
to afflict us with heavy Judg-  
ments ; but we comforted our  
selves in the Remembrance of thy  
Promises.

9. I have thought no Time un-  
seasonable to think of thee, and  
to long for thee ; even in the  
Night Season, when others have  
been asleep, hath my Soul been  
taken up with the Thoughts of  
thee;

thee; yea, early in the Morning, have I poured out fervent Prayers to thee for thy Mercy and Loving-kindness to us thy People; for this was the very End of thy Judgments upon us, that we should awake out of the Lethargy of Sin, and become wiser and better for those Afflictions thou wast pleased to send upon us.

10. This has been the Carriage of thy People, but the Course of the Wicked is directly contrary; for if thou dost spare them, when thou punishest thy own People, they will not mend their Lives, nor walk worthy of so great Mercy, but be guilty of all Acts of Injustice and Wrong, even among thy Servants, where they see every Day such wicked Acts discountenanced and punished before their Faces. They will take no notice of the plain and clear Discoveries of the Power and Glory of God, shining both in his Word and Works; but wilfully shut their Eyes and not regard them.

11. Nay, they are so obstinately blind, that when thou dost slightly smite and punish them, they make no good use of it; but it shall come upon them to purpose at last: They shall feel and know that by woful Experience, which they would not learn by milder and easier ways. They shall repen-

*when thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness.*

10. *Let Famine be shewed to the Wicked, yet will he not learn Righteousness: In the Land of Uprightness will he deal unjustly, and will not behold the Majesty of the Lord.*

11. *Lord, when thy Hand is lifted up, they will not see: But they shall see, and be ashamed for their Envy of the People; yea the Fire of thine Enemies shall devour them.*

pent them of their Envy and Malice against God's People; for that Fire of thy Wrath which thou, O Lord, art wont to pour forth upon thy implacable Enemies, shall certainly consume them.

12. *Lord, thou wilt ordain Peace for us: For thou also hast wrought all our Works in us.*

12. But, O Lord, as thou wilt destroy thine and our Enemies, so we trust thou wilt work our Peace and Felicity: For all the good Works we have already done, are the Effects of thy Grace, and all our Deliverances have been brought about by thy Hand.

13. *O Lord our God, other Lords besides thee have had Dominion over us: But by thee only will we make mention of thy Name.*

13. O Lord, we who had not the Grace to submit our selves wholly to thy Governance, have been justly given over to the Tyranny of wicked Rulers, who have exacted sinful Obedience from us; but we will for the future stick close unto thee alone, and through thy gracious Aid hold firm to thy Truth, and yield to no other Religion but that which thou hast prescribed us.

14. *They are dead, they shall not live; they are deceased, they shall not rise: Therefore hast thou visited and destroyed them, and made all their Memory to perish.*

14. Those cruel Tyrants are so humbled by thine Hand, that they shall never be restored to their Power again. Thou didst undertake the Work, and hast destroyed them, and all the Monuments and Memorials of their Greatness and Glory.

15. *Thou hast increased the Nation,*

15. But thou shalt enlarge thy Church, and all the Kingdoms of

this World shall become the Kingdoms of God, and of his Christ.

*tion, O Lord, thou hast increased the Nation, thou art glorified : Thou hast removed it far unto all the Ends of the Earth.*

16. O Lord, we have had resort unto thee in our Trouble, we have made our Prayers unto thee at the time thou wast punishing us for our Sins.

*16. Lord, in Trouble have they visited thee, they poured out a Prayer when thy Chastening was upon them.*

17. Like as a Woman in Labour is full of Pain, and roareth out, so did our Anguish and Danger force us to cry unto thee, and that thou knowest.

*17. Like as a Woman with Child that draweth near the Time of her Delivery, is in pain, and crieth out in her Pangs ; so have we been in thy fight, O Lord.*

18. We have been yet more like to Women with Child ; for we have been big with hopes of Deliverance from our Distress, we have been in Pain and Anguish of Spirit, because of our Oppressions, from which we desired to be delivered ; but all our Hopes miscarried, it was not in our Power to work any Deliverance for ourselves upon Earth, or to defeat the Force of our Enemies.

*18. We have been with Child, we have been in Pain, we have as it were brought forth Wind, we have not wrought any Deliverance in the Earth, neither have the Inhabitants of the World fallen.*

19. But it was thou, O Lord, that wrought it for us. Thou then in Mercy saidst by thy Prophet, Be of good Comfort, those whom thou

*19. Thy dead Men shall live, together with my dead Body shall they*

*they arise. Awake  
and sing, ye that  
dwell in Dust. For  
thy Dew is as the  
Dew of Herbs, and  
the Earth shall cast  
out the Dead.*

thou gaveſt over for dead Men ſhall yet recover, and return into their own Land; yea, thoſe that have been slain for Righteousneſſeſake are not, as you think, lost, but ſhall one Day revive and live again. With this Body of mine, which I ſhall ere long lay down, ſhall they arife from their Graves. Awake therefore and rejoice, O ye faithful Ones, whose Bodies are at preſent reſolved into the Dust of the Earth; for ye ſhall have your Bodies reſtored to you again. As ye ſee Herbs, which in Winter lie as dead, but by the ſweet Dews of the Spring are revived; ſo ſhall it be with you: Ye ſhall ſpring up gloriously again; all the Power of the Grave ſhall not be able to withholde you from your happy Reſurrec‐tion.

20. Come, my People, enter thou into thy Chambers, and ſlutt thy Doors about thee: Hide thy ſelf as it were for a little Moment, until the Indignation be over‐paſt.

21. For behold, the Lord cometh out of his Place to puniſh the Inhabitants of the Earth for their Iniquity.

The

20. Be advised, ye that will fear me, withdraw from the Converſation of the wicked World as much as you can, and betake your ſelves to a full Confidence in my assured Mercy and Protection. Have Patience for a little while, till I have exequed mine Indignation on thy Enemies.

21. For behold the Lord is at hand, he will come down very ſoon from Heaven to puniſh the Inhabitants of the Earth for their Iniquity: The innocent Blood that hath been ſpilled upon the Earth,

L 3

shall

Shall be severely revenged upon  
the Murderers.

The Earth al-  
l shall disclose her  
Blood, and shall  
no more cover her  
Slain.



## C H A P. XXVII.

*A Prophecy of the happy Estate of the Church,  
when Satan and his Agents shall be subdued.  
The whole House of Israel, after some ne-  
cessary purging their Sins, shall be recalled  
from their Captivity, be converted and set-  
tled in the true Faith and Belief of the  
Messiah.*

**A**T that Time the Lord by his  
mighty Power shall execute  
due Vengeance upon Satan that  
old Serpent, and all his Accom-  
plices, the Tyrants and malignant  
Enemies of the Church.

**I**N that Day the  
Lord with his  
fierce and great and  
strong Sword shall  
punish Leviathan  
the piercing Ser-  
pent, even Levi-  
athan that crooked  
Serpent, and he  
shall slay the Dra-  
gon that is in the  
Sea.

2. In that Day sing ye unto her  
a Song in my Name. My Church  
is as a Vineyard of the most rich  
and precious Wine.

2. In that Day  
sing ye unto her  
a Vineyard of red  
Wine.

3. *I the Lord do keep it, I will water it every Moment, lest any hurt it; I will keep it Night and Day.*

4. *Fury is not in me: Who would set the Briars and Thorns against me in Battel? I would go through them, I would burn them together.*

5. *Or let him take hold of my Strength, that he may make Peace with me, and he shall make Peace with me.*

6. *He shall cause them that come of Jacob to take Root: Israel shall blossom and bud, and fill the Face of the World with Fruit.*

*J. Hatt*

3. **I** the Lord will secure her from all Assaults of her Enemies: I will supply her with my Ordinances, and with my Spirit and Grace.

4. Yet for all this my People will provoke me: However I will not be implacable towards them, but have Patience with them, and strive to win them by all the dearest Ways of Mercy and Forbearance; for should **I** let loose my Fury upon them, they could no more stand before me, than Briars and Thorns before a devouring Fire.

5. But should **I** at any time seem to be angry against my People, let them then acknowledge my Omnipotence, own how easily I can revenge my self, and thereupon fall down upon their Knees, and make their humble Supplication to me by Prayer, that I would restrain mine Anger, and be reconciled to them; then will **I** hear their Prayer, accept their Submission, and be Friends with them.

6. Although I might justly pull up the House of Jacob by the Roots, that it might never sprout again; yet remembering my Mercy, I will only lop and prune the Posterity of Israel, that they shall blossom and bud forth again

the fresher, and fill the World with their Increase.

7. Have not I put a Difference between my correcting of them and punishing their Enemies? Or have I destroyed them in the same manner as I have destroyed those whom I intended utterly to root out?

8. So still will I have Mercy upon the House of Jacob: For if they do not bear the full Fruits of Righteousness, I will not presently cut them off; I may chide and punish them, but will not utterly destroy them.

9. It is only my Intention that the Afflictions I send upon them should purge away the Iniquity of my People; this is all the Fruit I expect from my fatherly Chastisements, to take away their Sins, to give them such an Hatred to Idolatry, that they shall gladly break all the Stones of their idolatrous Altars, and cut down and deface the Groves and Images, which had formerly deluded and bewitched them.

10. Yet before this glorious Promise I make them shall come to pass, before I shall fully establish them, Jerusalem shall become desolate and forsaken of its Inhabitants like a Wilderness; there the wild Beasts shall feed and lodge as

7. Hath he smitten him, as he smot those that smote him? Or is he slain according to the Slaughter of them that are slain by him?

8. In measure when it shooteth forth, thou wilt debate with it; it stayeth his rough Wind in the Day of the East-wind.

9. By this therefore shall the Iniquity of Jacob be purged, and this is all the Fruit I take away his Sin; when he maketh all the Stones of the Altar as Chalk-stones that are beaten in funder, the Groves and Images I shall stand up.

10. Yet the defended City shall be desolate, and the Habitation forsaken, and left like a Wilderness: There shall the Calf feed, and

and there shall be  
lie down, and con-  
sume the Branches  
thereof.

11. When the  
Boughs thereof are  
withered, they shall  
be broken off: The  
Women come and  
set them on Fire:  
For it is a People  
of no Understanding:  
Therefore he  
that made them  
will not have Mer-  
cy on them, and he  
that formed them  
will shew them no  
Favour.

12. And it shall  
come to pass in  
that Day, that the  
Lord will beat off  
from the Channel  
of the River unto  
the Stream of  
Egypt, and ye  
shall be gathered  
one by one, O ye  
Children of Israel.

13. And it shall  
come to pass in  
that Day, that the  
great Trumpet shall  
be blown, and they  
shall come which  
were ready to pe-  
rish in the Land of  
Egypt,

as in waste Ground. The Grafs  
and Bushes shall grow so rank  
there, that the Beasts shall only  
crop the Tops thereof.

11. And when the Boughs so  
bitten shall wither, they shall be  
broken down, and the very Wo-  
men shall come and set them on  
Fire: This shall happen unto  
them; for they will not under-  
stand the Things that concern  
their Peace and Happiness: There-  
fore though I made them so great  
and powerful a Nation, and  
brought them into a civil Body,  
yet I will break them and scatter  
them abroad.

12. But after a certain Time,  
I will beat off all your Enemies,  
and make way for your Return  
again, and ye shall be gathered  
together by degrees, even the  
whole People of the Children of  
Israel, but first of all those that are  
in the Land of Judea.

13. And afterwards I will by a  
particular Act of my Providence,  
call again the Ten Tribes that  
have been dispersed into all Coun-  
tries, and they shall join with their  
Brethren the Jews, and all toge-  
ther own the Messiah to be their  
God and Saviour, and serve me  
in

in the true Faith and Way of Worship.

Egypt, and shall worship the Lord in the holy Mount at Jerusalem.



## C H A P. XXVIII.

*The Ten Tribes threatened with Captivity for their Pride and Drunkenness, and this is a Warning to the two Tribes of Judah and Benjamin, who shall be punished also as being guilty of the same Sins with Israel; but yet there shall be a Body saved in the Kingdom of Judah, among whom the Messiah shall be planted, and the Church of God established.*

*The Work of God's Providence over his Church, represented by the Similitude of an Husbandman.*

**W**O be to the Ten Tribes of Israel, who are puff'd up with Pride, and grown to a shameful Excess of Surfeiting and Drunkenness. Their Glory and Greatness shall soon perish and come to an End, like those Garlands of Flowers they adorn themselves withal at their drunken Feasts. Those Garlands, the Product of their fattest and richest Valleys, withering as they are worn, are a just Resemblance of their fading Glory.

2. Be-

**W**O to the Crown of the Drunkards of Ephraim, whose glorious Beauty is a fading Flower, which are on the Head of the fat Valleys of them that are overcome with Wine.

2. Be-

2. Behold, the Lord hath a mighty and strong One, which as a Tempest of Hail, and a destroying Storm, as a Flood of mighty Waters overflowing, shall cast down to the Earth with the Hand.

3. The Crown of Pride, the Drunkeards of Ephraim shall be trodden under Feet.

4. And the glorious Beauty which is on the Head of the fat Valley, shall be a fading Flower, and as the hasty Fruit before the Summer: Which, when he that looked upon it, seeth it, while it is yet in his Hand he eateth it up.

5. In that Day shall the Lord of Hosts be for a Crown of Glory, and for a Diadem of Beauty unto the Residue of his People.

6. And

2. Behold, the Lord hath a strong Assyrian in store, which shall come upon them with Power and Might, and beat them down, as a Tempest of Hail and a Storm destroys the Corn of the Field, or as a Flood of mighty Waters, drowning, all the Grounds, sweeps away both Cattle and the Fruits of the Earth.

3. These drunken Israelites, for all their Pride and Security, shall be cast down, and trodden under Feet.

4. And the plentiful Crop which crowneth the fat and fertile Valleys of Israel, shall be suddenly destroyed: Yea, it shall be snatched up before it can have Leisure to ripen, and so shall they themselves be suddenly cut off in the Midst of all their Mirth and Jollity.

5. But as for the Tribes of Judah and Benjamin, the Lord of Hosts shall be as a Crown of Glory, and as a flourishing and beautiful Garland upon their Heads.

6. He

## A PARAPHRASE on

6. He shall give true Judgment and Discerning to the Judge, true Valour and Courage to the Soldiers; so that they shall not only make their Enemies to fly before them, but shall pursue them home to their own Cities, and besiege them there.

7. However, this Blessing shall not be general, but only happen to some Part of them; for a great many of these two Tribes are guilty of the same Sins with *Israel*, and therefore must expect the same Calamities. They have given themselves unto Drunkenness, and fall into many Errors and Miscarriages by their Sottishness; not the better Sort only of the Laity, but even the Priest and the Prophet, who should be Examples of Holiness and Sobriety to others, have, as it were drowned all their Sense and Reason, and are become stupified Persons: They are not able to perform their Duty in teaching the People, or pronouncing the right Sentence of the Law.

8. They hardly make one sober Meal, but Drunkenness is their daily Practice.

9. To what purpose do we cast away Instruction upon an incorrigible People? It is all one, as if God should direct his Precepts and

6. And for a Spirit of Judgment to him that fitteth in Judgment, and for Strength to them that turn the Barrel to the Gate.

7. But they also have erred through Wine, and through strong Drink are out of the Way: The Priest and Prophet have erred through strong Drink, they are swallowed up of Wine, they are out of the Way through strong Drink, they are in Vision, they stumble in Judgment.

8. For all Tables are full of Vomit and Filthiness, so that there is no Place clean.

9. Whom shall he teach Knowledge? and whom shall he make to

understand. Doctrine? Them that are weaned from the Milk, and drawn from the Breasts.

10. For Precept must be upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little and there a little.

11. For with Hammering Lips and another Tongue will he speak to this People.

12. To whom he said, This is the Rest wherewith ye may cause the Weary to rest, and this is the Refreshing: Yet they woul dnot hear.

13. But the Word of the Lord was unto them, Precept upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little and there a little; that they might go and fall backward, and be broken, and snared,

and Counsels to a Child new weaned from the Breast, so incapable are they of wholesome Doctrine.

10. To them, as unto new weaned Children, there must be Leisure and Assiduity in teaching, one Instruction must follow another, one Line of a Book after another; as Children are taught to read a little at once, must they be taught all that is put into them.

11. So will God be forced to deal with these People; he will send a Language among them they understand not, a foreign Language among them.

12. For in his own Language they would not hear him, when God said, Lo, I shew you where you may find true Rest and Peace to your own Hearts, and Ability to comfort others, yet they would not understand him.

13. But since the Word of the Lord which was delivered unto them, one Precept upon another, one Rule after another, by a little at once, with all Assiduity and Leisure, prevailed not with them to their Instruction, it shall be of Force to harden them, and an Occasion of their Fall and farther Judgment.

14. Where-

14. Wherefore hear what the Lord hath said concerning you, Ye that make a Mock of God's Words and Threatenings, and domineer over the Inhabitants of Jerusalem:

15. Because ye have vainly promised Safety and Impunity to your selves, notwithstanding all the Judgments threatened against your Sins, and have taken the more Liberty thereupon, as if ye were in Fee with Death and the Grave not to take you, and have said within your selves, When the fierce Judgments of God shall come upon others, we shall escape well enough; for our Flatteries shall secure us, and counterfeiting our Religion shall save us.

16. Therefore, thus saith the Lord, What I have said, I will perform, and behold, for this purpose I have appointed my Son, the true *Messiah*, to be the Foundation of all the Hope, Comfort and Happiness of my People. I will make him the true and precious Corner-Stone of the everlasting Fabrick of my Church, in whom all my Promises and Judgments shall be fulfilled. He who believes the Promises I here make shall not be deceived.

\* Rom. ix.  
33. x. 11.

snares, and  
ken.

14. Wherefore  
hear the Word  
of the Lord, ye scoun-  
ful Men that mock  
this People which  
is in Jerusalem.

15. Because ye  
have said, We have  
made a Covenant  
with Death, and  
with Hell are we  
Agreement; when  
the overflowing  
Scourge shall pass  
through, it shall  
not come unto us;  
for we have made  
lies our Refuge,  
and under False-  
hood have we hid  
our selves.

16. Therefore  
thus saith the Lord  
God, Behold, I  
lay in Zion for a  
Foundation, \* a  
Stone, a precious  
Corner Stone, a  
sure Foundation.  
He that believeth,  
shall not make haste.

17. And

17. Judg-

17. Judgment  
so will I lay to  
the Line, and  
Righteousness to  
the Plummet, and  
the Hail shall sweep  
away the Refuge  
Lies, and the  
Water shall over-  
flow the hiding  
place.

18. And your  
covenant with  
Death shall be dis-  
mewed, and your  
agreement with  
Hell shall not stand;  
when the overflow-  
ing Scourge shall  
pass through, then  
shall be trodden  
down by it.

19. From the Time  
that it goeth forth,  
I shall take you:  
Morning by  
Morning shall it  
pass over, by Day  
and by Night, and  
shall be a Vexa-  
tion, only to un-  
derstand the Re-  
ason.

20. For the Bed  
shorter, than that  
Man can stretch  
himself on it: And  
the covering nar-  
rower,

17. And as I will build up this  
my Church, and order and settle  
Things in that Manner that Ju-  
stice and Righteousness, Wisdom  
and Integrity shall plainly ap-  
pear to be in her, so at that Time  
also will I punish those wicked  
Hypocrites that lurk under the  
false Name and Pretence of Re-  
ligion.

18. All that vain Security  
wherewith you pleased your  
selves, boasting, as if ye had made  
an Agreement with Death and  
the Grave, so that no Harm should  
come to you, shall be brought to  
nought; for when my Vengeance  
comes upon your Nation, ye shall  
be utterly overwhelmed.

19. After the Time that this  
Judgment I shall bring upon you  
is once begun, it shall continue  
without Intercession Morning and  
Evening, Night and Day, and it  
shall be no small Part of your  
Affliction, but to hear the Reports  
of the sad and dismal Effects of  
my Visitation upon other Persons  
and Parts of the Land.

20. These wicked Ones shall  
have little Ease during the Con-  
tinuance of their Lewdness:  
They shall be as a Man that lies  
upon a Bed too short and strait for  
him,

him, or that in a cold Night has  
a narrow Coverlid only, that will  
not reach to wrap him over; so  
deficient and unsatisfying shall  
be all the Comforts of the Wic-  
ked.

21. Therefore will I rise up,  
and exert my Power against these  
wicked Men, as I did against the  
*Philistines* in *Baal-Perazim*, and as  
I fought against the *Amorites* in  
the Valley of *Gibeon*, that I may  
glorify my self in destroying  
them, though it be contrary to  
the Benignity of my Nature.

22. Having told you these  
Things in the Name of the Lord,  
let me, his Minister, advise you,  
not to mock at these fearful De-  
nunciations of God's Wrath; lest  
your stubborn Struggling against  
these just Proceedings intangle  
you the more; for certainly God  
hath revealed to me his fixed De-  
termination to bring a fearful De-  
struction upon the whole Earth,  
which has so grievously corrupted  
her Ways.

23. Observe what I say, and  
judge if it be not reasonable.

24. Do ye not know that God  
hath his Seasons and Opportuni-  
ties for all his Proceedings with  
Men?

rower, than he  
can wrap his  
self in it.

21. For the  
Lord shall rise up  
as in Mount  
Perazim, he  
be wroth, in  
the Valley of Gi-  
beon, that they  
do his Work, in  
strange Work;  
bring to pass his  
Act, his strange  
Act.

22. Nowther-  
fore be ye not Mi-  
kers, lest your  
Bands be made  
strong: For I have  
heard from the  
Lord God of Hosts  
a Consumption,  
even determined  
on the whole Earth.

23. Give ear,  
and hear my Voice,  
hearken and let  
my Speech.

24. Doth the  
Plowman plow  
Day to Day?  
Dost

Dash he open and  
break the Clods of  
his Ground?

Men he is not always taken up  
with one Act. Doth the Plow-  
man spend his Time altogether in  
plowing the Ground to prepare it  
to sow? doth he ever labour in  
breaking Clods only?

25. When he  
hath made plain  
the Face thereof,  
hath he not cast o-  
ver the Fitches,  
and scatter the  
Cummin, and cast  
in the principal  
Wheat, and the  
appointed Barley,  
and the Rie in their  
Place?

26. For his  
God doth instruct  
him to Discretion,  
and doth teach  
him.

27. For the Fit-  
ches are not thresh-  
ed with a Thresh-  
ing Instrument;  
neither is a Cart-  
wheel turned about  
upon the Cummin:  
But the Fitches are  
scattered out with a  
Staff, and the  
Cummin with a  
Rod.

28. Bread-Corn  
is bruised; be-  
cause

25. Hath he no other Work to  
do after this? When he hath  
harrowed the Ground, doth he not  
cast the several Seeds and Grains  
into the Earth in their meet Sea-  
sons?

26. All this he performs by  
that Discretion the Providence of  
God hath given him.

27. And when he hath brought  
all the several Kinds of Grain  
into his Barn, he doth not thresh  
them out all with the same Instru-  
ments, but uses to each Grain its  
proper Weapon; to some the  
Wheel, to others the Flail

28. The Bread-Corn is ground;  
for it is so hard, that nothing

but the Mill-stones can bring it cause he will not  
to Meal. ever be threshing

29. Since therefore the Lord  
of Hosts has given this Wit  
and Understanding to plain Men,  
for the managing of their Af-  
fairs in due Times and fit Ways,  
how much more shall he who is  
infinite Wisdom, contrive his  
own Works both of Mercy and  
Judgment with Men?

*his Cart, nor bruise  
it with his Horse-  
men.*

29. This also cometh forth from the Lord of Hosts, which is wonderful in Counsel, and excellent in Working.



C H A P. XXIX.

Judah and Jerusalem threatened under the Name of Ariel, and their Hypocrisy laid open, for which they shall be rejected for a while, and the Gentiles called to the Faith and Worship of the Messiah; but after a Time they shall be converted, and join in the true Faith with the Gentiles.

W O to A-  
riel, to  
Ariel, the City  
where David  
dwelt. Add ye  
Year to Year; let  
them kill Sacri-  
fices.

2. Yet I will  
distress Ariel, and  
there shall be Heav-  
iness and Sorrow:  
And it shall be un-  
to me as Ariel.

3. And I will  
camp against thee  
round about, and  
will lay Siege a-  
gainst thee with a  
Mount, and I will  
raise Forts against  
thee.

4. And

W O be to Jerusalem, that  
City that seems to be as  
strong as a Lion, and where Da-  
vid dwelt; although your De-  
struction be deferred for a while,  
and in the mean Time ye live as  
if ye expected no Danger.

2. Yet in my appointed Time  
I will distress this City, and  
there shall be Heaviness and  
Sorrow in it; yea, the whole City  
shall be to me as an Altar imbrued  
in Blood.

3. And I will bring up an Army  
which shall lay Siege to thee, and  
cast up Trenches and raise Bat-  
teries against thy Walls.

M 2

4. And

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A PARAPHRASE ON

4. And thou, (who wert highly conceited of thy self,) shalt be brought down and humbled : Thou shalt speak as if thou wert in some Cover or Cell under Ground ; thy Voice shall be so changed, that it shall sound weakly and hollow, as one that hath a familiar Spirit, and speaks inwardly, as if it came like a soft, whispering Sound out of the Crannies of the Earth.

4. And thou shall be brought down, and shall speak out of the Ground, and thy Speech shall be low out of the Dust, and thy Voice shall be as of one that hath a familiar Spirit, out of the Ground, and thy Speech shall whisper out of the Dust.

5. Furthermore, all those hired Forces from other Countries, to which thou trusted, shall fly away from thee like the Dust before the Wind : Those fierce Warriors shall forsake thee suddenly, as it were in an Instant, like Chaff that is blown away.

5. Moreover, the Multitude of thy Strangers shall be like small Dust, and the Multitude of the terrible One shall be as Chaff, that passeth away : Yea, it shall be at an Instant, suddenly.

6. For God, who is Lord over all Armies, shall take upon himself the Execution of these Judgments, and shall testify his Displeasure by Thunders and Earthquakes, Storms, Tempest, and Lightnings.

6. Thou shalt be visited of the Lord of Hosts with Thunder, and with Earthquake, and great Noise, and with Storm, and Tempest, and the Flame of devouring Fire.

7. And it shall be with the Jews in respect to the Army that besieges Jerusalem, as it often is with Men in a Dream.

7. And the Multitude of all the Nations that fight against

against Ariel, even  
all that fight a-  
gainst her and her  
Munition, and that  
distress her, shall  
be as a Dream of  
a Night-Vision.

8. It shall even  
be as when a hun-  
gy Man dreameth,  
and behold he eat-  
eth; but he awak-  
eth, and his Soul is  
empty: Or as when  
a thirsty Man  
dreameth, and be-  
hold, he drinketh;  
but he awakes,  
and behold he is  
faint, and his Soul  
hath Appetite: So  
shall the Multitude  
of all the Nations  
be, that fight a-  
gainst Mount Zion.

9. Stay your  
selves and wonder,  
crye out, and cry,  
They are drunken,  
but not with Wine;  
they stagger, but  
not with strong  
Drink.

8. For whereas they vainly  
please themselves with a false  
Hope of Deliverance from their  
Enemies, and raising the Siege,  
they shall be no less disappointed  
than an hungry Man that dreams  
of Meat, and seems himself to  
eat, but when he awakes, he is  
faint for want of Drink, having  
not drank indeed, but is still hun-  
gry and thirsty; so shall it be  
with these Jews, as to their Con-  
ceit of defeating the Army that  
besieges Jerusalem.

9. Consider of this, all of you  
that behold these Things, and  
you will see Cause to wonder at  
the Stupidity of these People, and  
make this true Observation upon  
them, saying, This People are in-  
sensible and thoughtless in the  
Midst of all these Dangers; they  
are drunken, not so much with  
Wine, as with their false Security,  
and giddy Imaginations; and the  
Spirit of Sensuality has weakened  
their Understandings, as Wine  
doth

10. For

M. 3

doth drunken Mens Legs; they have no Steadiness, neither know they what to do,

10. For the Lord in his Justice, for a Punishment of their Idolatries and Excess, hath given them up, to an Insensibility of their Danger, shutting the Eyes of their Mind, that they should not see their fearful Condition; and that not of the meaner sort only, but of their very Prophets and Rulers, who should foresee these Calamities, and endeavour by Prayer and Repentance to prevent them.

11, 12. And the Prophecy whereby I have prophesied to them of all these Things concerning the Siege of Jerusalem, is no more understood and believed by them, than the Words of any Book can be understood by the most learned Man, when 'tis shut and sealed up so that he cannot read in it; or the Words of a Book though opened, can be understood or known by an ignorant and illiterate Person.

10. For the Lord hath poured upon you the Spirit of deep Sleep, and hath closed your Eyes: The Prophets and your Rulers the Seers, shall be covered.

11. And the Vision of all is become unto you, as the Words of a Book that is sealed, which Men deliver to one that is learned, saying, Read this. I pray thee, and he saith, I can not, for it is sealed;

12. And the Book is delivered to him that is learned, saying, Read this, I pray thee, and he saith, I am not learned.

13. Whereupon the Lord said, Forasmuch as this People resort to my Temple, and there perform

\* Matt. xxv. 8.  
Mark vii. 6.

ple draw near me  
with their Mouth,  
and with their Lips  
do honour me, but  
have removed their  
Heart far from me,  
and their Fear to-  
ward me is taught  
by the Precept of  
Men:

a Lip-service, but do not give me  
that true inward Love, Fear, and  
Obedience which I require and  
prefer before all Sacrifices and ex-  
ternal Services: As they have alien-  
ated their Affections from me,  
and worship me not in such Truth  
as I have prescribed and com-  
manded, but according to their  
own and other Mens Inventions,  
preferring the Devices and Traditions  
of false Teachers before my  
Institutions:

14. Therefore  
behold, I will pro-  
ceed to do a mar-  
vellous Work a-  
mongst this People,  
even a marvellous  
Work and a Won-  
der: For the Wis-  
dom of their wise  
Men shall perish,  
and the Understan-  
ding of their prudent  
Men shall be hid.

15. Wo unto  
them that seek deep  
to bide their Coun-  
sel from the Lord,  
and their Works  
are in the dark,  
and they say, Who  
seeth us? and who  
knoweth us?

16. Surely your  
turning Things up-  
side down shall be  
esteemed

14. Therefore behold, I will  
add a wonderful Act unto what I  
have already done amongst this  
People, even such a Work as shall  
amaze those that see it, for all  
their wise Men and Teachers re-  
nowned for their Learning and  
Knowledge, shall be so besotted, <sup>+ 1 Cor. i.</sup> 19.  
as not to be able either to discern  
the Truth themselves, or deliver  
it to others.

15. Wo to those hypocritical  
Contemners of my Word, who  
think themselves so cunning, that  
they can elude either the Know-  
ledge or Proceedings of God,

16. Surely those Plots and De-  
vices that ye have for turning your  
Thoughts hither and thither, and

perverting the Order that God hath appointed, are no less in God's Hand to over-rule, than Clay is in the Hand of the Potter. Is it for you to take upon you the contriving of the Events of Things? Is not this the proper Work of God only? He worked you as the Potter doth Clay, and you are no more in his Hands, than Clay in the Potter's; how vain then is your Conceit, that God your Maker and Governor cannot discover and control all your Artifices at his Pleasure?

17. As an Evidence whereof in a short time he will make strange Alterations in the World; woody Forests shall be turned into fruitful and plain Fields, and those fruitful Fields, again become wild and desert Forests by his Appointment.

18. But notwithstanding these Judgments, he will be gracious to some, and by his Word and Grace open their Ears, and enlighten their Eyes, so that they shall plainly discern the Things belonging to their Peace.

19. These humble and meek Believers shall greatly rejoice in the Goodness of the Lord towards hem; and though they will be despised as illiterate Persons among the Learned, yet they shall obtain all sound Knowledge, and put their Trust in God their Saviour.

20. The

*esteemed as the Potter's Clay. For shall the Work say of him that made it, He made me not. Or shall the Thing framed say of him that framed it, He had no Understanding?*

17. *Is it very little while, and Lebanon shall be turned into a fruitful Field, and the fruitful Field shall be esteemed as a Forest?*

18. *And in that Day shall the Deaf hear the Words of the Book, and the Eyes of the Blind shall see out of Obscurity, and out of Darkness.*

19. *The Meek also shall increase their Joy in the Lord, and the Poor among Men shall rejoice in the holy One of Israel.*

20. *For*

19. For the terrible One is brought nought, and the Scourer is consumed, and all that watch for Iniquity are cut off.

21. That make a Man an Offender for a Word, and lay a Snare for him that reproveth in the Gate, and turn aside the Just for a thing of nought.

22. Therefore thus saith the Lord who redeemed Abraham, concerning the House of Jacob, Jacob shall not now be ashamed, neither shall his Face now wax pale.

23. But when he seeth his Children, the Work of mine Hands, in the midst of him, they shall sanctify my Name,

20. The proud and lofty Rulers among the Jews shall be brought to nought, they that mock at this Prophecy as if it should never come to pass, shall surely find the Effects of it to their Ruin; and all those that apply themselves to the continual Practice of Wickedness shall be cut off.

21. Those especially that are ready to take the utmost Advantage, but for an unwary Expression, or a Word speaking amiss; those also who plot Mischief against the Judges that sit at the City Gates to distribute Justice; and those that take the opportunity of delaying Sentence in a just Cause, for a want of a trifling Circumstance.

22. Therefore thus saith the Lord, who redeemed their Forefather Abraham from manifold Dangers, especially from that Idolatry in which his Family was generally involved: Hear what I shall say concerning the Posterity of Jacob, that descended from Abraham, In these Days the faithful Israelites shall begin to lift up their Heads, and shall not be ashamed to shew themselves.

23. For when their Persecutors shall see these Believers, whom I by my Power and Grace shall have regenerated and converted to the true Faith, worshipping me, they shall not despise them,

nor envy them the Grace I have given, but shall be converted also, and join with them in all Acts of religious Worship, Faith and Adoration,

24. And all those Minds that were led aside by the Spirit of Error and Delusion, to Idolatry, and all manner of Impiety shall come to the Knowledge of the Truth; and they that would not formerly receive the happy Tidings of Salvation, but murmured at the Ministers that delivered it, shall now learn the true Doctrine of the Gospel, and live in the Belief and Practice of it,

Name, and sanctify the holy One of Jacob, and shall fear the God of Israel.

24. They also that erred in spirit shall come in Understanding, and they that murmured, shall learn Doctrine,

**CHAP**

C H A P. XXX.

The Prophet threateneth the Jews for their Confidence in the Egyptians, and Contempt of the Promises of God ; assures them, that a great Number of them shall be destroyed upon that account, but after a set time the Lord will withdraw his Anger, and enlighten those that are left with his Grace, that they shall be restored to the Purity of Worship and Doctrine, and become a Church of true Believers, and then behold the Punishment God will bring upon the King of Assyria, and all their Enemies here, as a Token of the future Punishment of the Wicked hereafter.

W O to the rebellious Children, saith the Lord, that take Counsel, but not of me; and that cover with a Covering, but not of my Spirit, that they may add Sin to Sin.

2. That walk to go down into EGYPT (and have not asked at my Mouth)

W O to these rebellious Jews, faith the Lord, that consult together how to save themselves from the Fury of their Enemies, that will not ask my Advice, nor have recourse to my Prophets, but seek for other Protection than what my Spirit would suggest to them ; they do herein but add one Sin to another.

2. Without ever asking Counsel of me, they send for Aid and Succour to the Egyptians, and make account to strengthen themselves with

with the Forces of Pharaoh, and to find shelter in his Power.

Mouth) to strengthen themselves in the Strength of Pharaoh, and to trust in the Shadow of Egypt.

3. But they shall find his Strength deceive them, and the Confidence they place in his Help bring them to Ruin.

3. Therefore shall the Strength of Pharaoh be your Shame, and the Trust in the Shadow of Egypt your Confusion.

4. What though they send the very Princes of Judah themselves as Ambassadors to the farthest Parts of Egypt, to treat with them upon this Business;

4. For his Princes were at Zoan, and his Ambassadors came to Hanes.

5. The End of their long Journey will be but Shame and Disappointment, for it will appear that these Egyptians shall not be able to help them; but whatever they pretend to assist them in, shall turn to their Disadvantage.

5. They were all ashamed of a People that could not profit them, nor be an Help nor Profit; but a Shame, and also a Reproach.

6. These Men of Judah will carry rich Presents into Egypt, a Country which hath already been a Land of Trouble enough, and Anguish unto Israel; and though the Roads be dangerous by Reason of the many ravenous, and venomous Beasts which frequently annoy and indanger all Passengers, yet thither will they carry their rich Gifts upon the Backs of Asses, and Bunches of Camels, to

6. The Burden of the Beasts of the South: Into the Land of Trouble and Anguish, from whence come the young and old Lion, the Viper and fiery flying Serpent, they will carry their Riches upon the Shoulders of young Asses,

Offer, and their  
treasures upon the  
branches of Camels,  
a People that  
shall not profit  
them.

7. For the Egyptians shall help  
you vain, and to no  
purpose: Therefore have I cried  
concerning this,  
Their Strength is to  
it still.

8. Now go, write  
before them in a  
Table, and note it  
in a Book, that it  
may be for the time  
to come for ever  
and ever.

9. That this is a  
rebellious People, ly-  
ing Children, Chil-  
dren that will not  
bear the Law of the  
Lord.

10. Which say  
to the Seers, See  
not, and to the  
Prophets, Prophe-  
sy not unto us right  
Things, speak un-  
righteous smooth Things,  
prophesy Deceits.

11. Get you out  
of the Way, turn  
aside out of the  
Path,

fee a People that cannot, that  
shall not avail them.

7. For the Egyptians shall not be  
able to do them any good; but my  
Advice to them in this Matter is  
to sit quietly at home, and wait  
for their Deliverance from my  
Hand, as I shall think fit to re-  
lieve them.

8. Now thou, *Isaiah*, my Prophet,  
go, record this Prophecy I have  
delivered concerning this People,  
in a strong Roll of Parchment, and  
let it be kept as a Testimony to  
all that shall come hereafter.

9. That this is a People that  
will not sit still, and rely upon the  
Word of the Lord, but profess one  
thing, and practise another, and  
will not observe the Commands  
of the Lord as they promised.

10. But call to the Prophets, and  
desire them not to pronounce such  
harsh Things as usual, but put  
them in hopes, at least for the pre-  
sent, saying,

11. Be not so nicely scrupulous,  
or so servilely addicted to the  
Truth, but comply a little with  
our

our Humour, tho' it be by departing from what God had commanded you to deliver, and do not so often repeat, Thus saith the Lord, or thus saith the holy One of Israel.

12. But I will reprove you with a, Thus saith the holy One of Israel; because when I advised you to wait with Patience at home, and rely upon me for your Deliverance, ye have despised my Counsel, and put your Trust in the Aid which you suppose your Bribes shall procure you from the Egyptians.

13. Therefore your State and Condition shall be for this your Distrust, like the Case of a crack'd Wall, whereof one Part is ready to fall from the other, which when once it begins to bulge, falls down without giving any warning.

14. Yea, your Case shall be worse than that of a crack'd Wall; it shall be like the bits of a broken Pitcher, made so small by the Fall, as to be fit for no use afterwards.

*Path, cause the  
by One of Israel  
cease from before  
us.*

12. *Wherfor  
thus saith the  
One of Israel, be  
cause ye despise the  
Word, and trust in  
Oppression and Pe-  
verseness, and so  
thereon;*

13. *Therefore  
this Iniquity shall  
be to you as a  
Breach ready to  
fall, swelling out in  
a high Wall, whose  
breaking comes  
suddenly at an In-  
stant.*

14. *And he shall  
break it as in  
breaking of the Pa-  
ter's Vessel, that is  
broken in pieces, he  
shall not spare; so  
that there shall not  
be found in it  
bursting of it, a  
Sherd to take Fire  
from the Hearth,  
or to take Water  
withal out of the  
Pit.*

15. For

15. For

15. For thus saith the Lord of Hosts, the Lord of the Holy Name of Israel, In returning and Resting shall ye be saved, Quietness and Confidence shall be your Strength; and would not.

16. But ye said, No; for we will ride upon Horses; therefore shall ye die: And we will ride upon the swift; therefore all they that pursue you be swift.

17. One thousand shall flee at the Rebuke of one; the Rebuke of two shall ye flee, ye be left as a leaven upon the top of a Mountain, and as an Entertainment on an Hill.

18. And therefore will the Lord smite, that he may be gracious unto you, and therefore will he be exalted, that he may have Mercy.

15. For thus saith the Lord God the holy One of *Israel*; Did not I tell you, that your safest and surest way was to call back your Messengers from *Egypt*, and to rest quietly and confidently upon me for Protection, yet ye would not do so, but would follow your own Projects.

16. No, said ye, we will send speedy Messengers to our neighbouring Princes, and will trust to their Aid; therefore I tell ye, Ye shall make as much haste to flee before your Enemies; and though ye thought ye had the swiftest Creatures to hasten your Flight, your Enemies shall have swifter; they shall pursue you, and soon overtake you.

17. Ye shall be so fearful, that a thousand of you shall run away from a single Troop, and shall be so scattered, that two shall be hardly found together.

18. Yet nevertheless will the Lord have Patience for some Time before he brings this Slaughter fully upon you, that ye may have opportunity to make your Peace with him: He is willing to shew his Long-suffering and Forbearance

bearance a while, which must redound to his Praise and Glory; for the Lord is a God full of merciful Moderation in the Proceedings of his Judgments. Undoubtedly they are in the right Way to Safety and Happiness, who with Faith and Patience trust in God, and not in the Arm of Flesh, for their Deliverance out of any Adversity.

19. For although the Days are approaching, when this People shall be banished from Jerusalem, and carried away Captives into a strange Land; yet, after a set Time they shall return again to Jerusalem, and have a fixed and comfortable Abode there. The Lord will shew them a great deal of Favour, when they call upon him, he will be no longer deaf to their Prayers.

20. But though he suffered their Church as well as State to be pressed with many Straits and Afflictions, yet he will bring them out of all, and they shall again enjoy the Benefit of Prophets to instruct them, and the Number of able and faithful Teachers shall be increased.

21. And God shall bless them with pure and wholesome Doctrine, directing them, as Need requires, in the Way of Truth and Holiness.

22.

*Mercy upon you:  
For the Lord is a  
God of Judgment,  
blessed are all they  
that wait for him.*

19. *For the  
People shall be  
at Zion in Je-  
rusalem, thou  
weep no more:  
it will be very  
glorious unto the  
the. Voice of the  
Cry; when he  
hear it, he will  
answer thee.*

20. *And the  
the Lord giving  
the Bread of life  
Adversity, and  
Water of Afflic-  
tion, yet shall we  
thy Teachers be  
moved into a Cor-  
ner any more, but  
thine Eyes shall see  
thy Teachers.*

21. *And the  
Ears shall hear  
Word behind them  
saying, This is the  
Way.*

Way, walk ye in it, when ye turn to the Right, and when ye turn to the Left.

22. Ye shall defile also the Covering of thy graven Images of Silver, and the Ornament of thy molten Images of Gold: Thou shalt cast them away as a menstruous Cloth; thou shalt say unto her, Get thee hence.

23. Then shall we give the Rain of thy Seed, that thou shalt sow the Ground withal, and Bread of the increase of the Earth, and it shall be fat, and plenteous: In that Day shall thy Cattel feed on large Pastures.

24. The Oxen likewise, and the young Asses that ear the Ground, shall eat clean Provender, which hath been winnowed with the shovel, and with the Fan.

25. And

N

22. Then shall they, in an holy Indignation conceived against their former Idolatries, deface all the Ornaments and Attire of their late Images of Silver and Gold.

23. Upon this Act of Detestation of their Idolatry, God shall bless them with a sensible Benediction; he shall send them sweet and seasonable Rain to the Seed they have sown, and they shall make Plenty of good Bread, the Product of their own Land and Labour: Then also shall their Cattel feed in quiet to the full, in all their Grounds.

24. There shall be such Plenty of Corn, that their very Asses shall be fed with clean dressed Corn, instead of Chaff and Straw:

25. Even

25. Even the barren and high Hills which were wont to be parched with Heat, shall be refreshed with such Plenty of Waters, that they shall flow forth into clear and plentiful Rivers, and the whole Land flourish at the very Time that the Towers and famous Buildings of those high and mighty Potentates that fought against them, shall be ruined and demolished.

26. And so glorious shall the Restitution of the Church be, as that the Estate thereof shall be far more bright and lovely than ever it was before. And whereas God gave Illuminations to Men in a weak, imperfect Degree, like the Light of the Moon, now he shall give them clear and perfect ones, like the Sun; and if any were inlightned before, now they shall be raised to a far exceeding Height of Knowledge; and this shall be in the Days of that blessed Gospel of Peace, when God shall effectually cure the Wounds and Breaches of his People, by reconciling first the Jews to himself, then Israel and Judah to one another; and last of all bringing Jew and Gentile to be one Fold under one Shepherd, even the Messiah.

27. In order to the bringing about this blessed Revolution, behold the Power of the Lord shall ma-

25: And then  
shall be upon every  
high Mountain,  
and upon every  
high Hill, River  
and Streams of  
Waters, in the  
Day of the great  
Slaughter, when  
the Towers fall,

26. Moreover,  
the Light of the  
Moon shall be as  
Light of the Sun,  
and the Light of  
the Sun shall be  
enfolded, as in  
Light of seven  
Days, in the Day  
that the Lord bindeth  
up the Breach  
of his People, and  
healeth the Stroke  
of their Wound,

27. Behold, the  
Name of the Lord  
cometh from far,

burning with his Anger, and the Burden thereof is heavy: His Lips are full of Indignation, and his Tongue as a devouring Fire.

manifest it self in grievous Judgments upon the *Affyrians*, and those other Enemies of his Church, so as they shall see and feel him coming against them in a terrible Manner, being exceeding angry; the Effects whereof will be dismal, being so far provoked as to denounce a terrible Sentence against them.

28. And his Breath, as an overflowing Stream, shall reach to the Midst of the Neck, to sift the Nations with the Sieve of Vanity: And there shall be a Bridle in the Jaws of the People, causing them to err.

28. God's Anger shall overpower them like a mighty Torrent of Waters; it shall bring them into as dangerous a Condition as a Man, who in deep Waters that reach to his Neck, is in danger of being drowned: It shall so sift the Nations that join with them, with such a Sieve, as shall descry their Vanity and cause their Dispersion; and that Bridle of Correction which is wont in the Mouth of tractable Creatures to guide and keep them in order, shall in Judgment upon those stubborn Enemies, be an Occasion of turning them out of the way of Truth, and giving them up to their own foolish Counsels and wicked Courses, which shall bring them to sure and certain Ruin.

29. Ye shall have a Song as in the Night, when an holy Solemnity is kept, and Gladness of Heart, as when

29. But the People of God that shall be delivered, will sing a Song of Praise and Thanksgiving after as joyful a Manner as they are wont to do, who go with holy Triumph and melodious Exulta-

tion to the Temple of the Lord, to celebrate any holy Festival.

when one goeth with a Pipe to come into the Mountain of the Lord, to the mighty One of Israel.

30. And the Lord shall shew, that this Overthrow of the *Affyrians* is his own Work, which he shall make manifest both by his fearful Thundrings out of Heaven; as also by that dreadful Execution which his Arm shall perform against them, by Lightnings and Tempest, and other visible Methods of Destruction.

30. And the Lord shall cause his glorious Voice to be heard, and shew the lightning down of his Arm, with the Indignation of his Anger, and with the Flame of a devouring Fire, with Scattering, and Tempest, and Hailstones.

31. For by Thunder and Lightning shall the Lord destroy him, who was a cruel Scourge to other Nations.

31. For through the Voice of the Lord shall the Affyrian be beaten down which smote with a Rod.

32. And in every Place where the Lord shall lay his heavy Hand upon any that belong to this *Affyrian*, the Judgment shall be entertained with the Joy and Acclamations of all their oppressed Neighbours, as a Benefit to themselves: And in all his Battels will the Lord with his Staff of Vengeance fight against him.

32. And in every Place where the grounded Staff shall pass, which the Lord shall lay upon him, it shall be with Tabrets and Harps: And in Battels of Shaking will he fight with it.

93. For To-  
phet is ordained of  
old: Tea, for the  
King it is prepar-  
ed; he hath made  
it deep and large:  
The Pile thereof is  
Fire, and much  
Wood: The Breath  
of the Lord, like a  
Stream of Brim-  
stone, doth kindle  
it.

33. For God, from the Foun-  
tions of the World, hath ordained  
a Place and State of Torment for  
his wicked and reprobate En-  
emies; yea, for the proud King of  
*Affyria*, and all those cruel Ty-  
rants, who do here oppress his  
Church, hath God prepared a wo-  
ful and inconceiveably dreadful  
Place of Damnation in Hell-Fire,  
which is poorly represented by  
*Tophet*, that Place in the Valley  
of *Himmon*, wherein, with much  
Shrieking indeed and Horror, the  
Bodies of Men were consumed in  
the Fire: But alas! what was  
that Flame to this unquenchable  
one, which is kindled by the  
Breath of the Lord, and there-  
fore never can go out, never can  
be abated.



below an instant in the days of  
the judgment of Jerusalem.

## C H A P. XXXI.

*A further Confirmation of the Folly and Vanity of trusting to the Egyptians for Help; especially when God promised to protect Jerusalem, if the Inhabitants would repent and turn unto him, and to destroy the Assyrian.*

**W**O be to them that seek to the *Egyptians* for Help, and put their Confidence in the Horses and Chariots they hope to procure from thence, because they are many, and seem to be strong; but distrust the Providence of God, and will not seek to the Lord by Prayer for Protection.

2. Their best Way had been to have asked Counsel of the Lord, and sought to him for Advice; for he is infinitely wiser than any whom they shall make their Counsellors; But because they have despised his Wisdom in passing him by, and asking Counsel at others Mouths, he will bring Evil upon these wicked Men, whereby

**W**O to them that go down to Egypt for Help, and stay in Horses, and trust in Chariots, because they are many; and in Horsemen, because they are very strong: But they look not unto the holy One of Israel, neither seek the Lord.

2. Yet he alwaies wise, and will bring Evil, and will not call back his Words: But will arise against the House of the Evil-doers, and against the Help of them that work Iniquity. 3. Now

whereby they shall know, that he is so wise, as to see he is neglected, and that he is strong also, and will not retract his Word of threatened Judgments, but will arise like a Lion against these Men which went down into *Egypt* for Horses and Chariots, and against the *Egyptians* themselves that come to help them.

3. Now the *Egyptians* are Men and not God, and their Horses Flesh and not Spirit; when the Lord shall stretch out his Hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4. For thus hath the Lord spoken unto me, Like as the Lion and the Young Lion roaring on his Prey, when a Multitude of Shepherds is called forth against him, he will not be afraid of their Voice, nor abase himself for the Noise of them:

3. 'Tis an easy Matter for the Lord to overthrow these *Egyptians*, who are but weak Creatures, and not like the Maker and Governor of the World; and their Horses also weak and frail, not like Angels, those Spiritual Beings which God pleases to make use of to punish the Wicked: Therefore, when the Lord beginneth to take Vengeance, both the *Egyptians* that pretend to help them, and those perverse Jews that rely on their Aid, shall all perish together.

4. Nevertheless, although the Men of *Judah* have done this Evil, and would not trust in God, yet the Lord himself will of his own free Grace, and for the Glory of his own Name, send them that Deliverance they have no Reason to expect from him. He will no more forbear to fight for Zion against the *Affyrian*, than a Lion will forbear his Prey for the Voice of a Shepherd.

So

N 4

5. Yea,

## A PARAPHRASE ON

So shall the Lord of Hosts come down to fight for Mount Zion, and for the Hill thereof.

5. Yea, as we see some Birds, in a Care to preserve their Young, fly about the Head of him that is climbing up to scale their Nest ; so will the Lord defend Jerusalem. He will deliver it from the Besiegers ; the destroying Angel shall pass over the City, leave it untouched, but fall upon the Camp of the *Affyrians*.

6. Turn ye therefore unto God, O ye Inhabitants of Jerusalem, from whom the Ten Tribes have deeply revolted,

7. For when the *Affyrians* shall invade your Land, you shall find the Vanity of those Idols to which ye trusted, and which your sinful Hands have made for your idolatrous Worship.

8. The *Affyrian* shall then be vanquished, and his Army, not by the Sword or Force of Man, but by the Power of an Angel. He shall flee himself for fear of the Sword, and the Hearts of all his Soldiers and Commanders shall even melt for Fear.

6. Turn ye unto him from whom the Children of Israel have deeply revolted.

7. For in that Day every Man shall cast away his Idols of Silver, and his Idols of Gold, which your own Hands have made unto you for a Sin,

8. Then shall the *Affyrian* fall with the Sword, not of a mighty Man, and the Sword, not of a mean Man, shall devour him : But he shall flee from the

9. He

*the Sword: And  
his young Men shall  
be discomfited.*

9. *And he shall  
pass over to his  
strong Hold for fear,  
and his Princes  
shall be afraid of  
the Ensign, saith  
the Lord, whose  
Fire is in Zion,  
and his Furnace in  
Jerusalem.*

9. He shall run away from the Walls of Jerusalem, and get to his strong City of Nineveh for fear, and with Shame. His Officers also shall be afraid to return to the Siege again; for God, who particularly favours his Temple at Jerusalem, will from thence pour forth his Vengeance upon his Enemies.



### C H A P. XXXII.

*Divers Consolations propounded against these  
fore-told Calamities, drawn from the King-  
dom of the Messiah, which shall be after-  
wards erected among them.*

**B**ehold, a King shall reign in Righteousness, and Princes shall rule in Judgment.

2. *And a Man  
shall be as a hiding  
Place from the  
Wind, and a Co-  
ver from the Tem-  
pest. As Rivers of  
Water in a dry  
Place,*

**B**ehold, the *Messiah*, the true King of his Church shall reign in Righteousness, and those who shall have the Administration thereof under him, shall rule in due Equity and Moderation.

2. And that Man, who is God as well as Man, shall be a sure Refuge to his Elect in all their Distresses and Calamities, and shall be a gracious Refreshing to them; as a clear River is to the thirsty Traveller in a dry Wilderness, or

as

as the Shadow of a great Rock, in a scorching Season and hot Climate, is to the weary Passenger.

3. God shall plentifully afford Men the Light of his Truth, giving them Grace to make a good Use of his Instructions.

4. Those that are weak in Faith, shall come to more perfect Degrees of Knowledge; and strange Nations shall be converted, and praise God in their several Languages.

5. There shall be a right Discerning of all Things: Virtues shall not pass for Vices, nor Vices be mistaken for Virtues; but Men shall be esteemed as they are.

6. Every one shall be known by his Words and Actions what he is. He that is a Person of base Principles will shew it, though he be a Magistrate; for he will devise Wickedness, and act it when he hath opportunity: His Actions will be found bad, though done with a Pretence of Religion and Justice; for he will not fail to pass unjust Sentences to take away the Bread and Drink of the Poor, and give it to the rich Oppressors.

7. The Tricks and Devices of the corrupt Magistrate shall be laid

*Place, as the Shadow of a great Rock in a weary Land.*

3. *And the Eyes of them that see, shall not be dim; and the Ears of them that hear, shall hearken.*

4. *The Hear also of the Rob shall understand Knowledge, and the Tongue of the Stammerers shall ready to speak plainly.*

5. *The vile Person shall no more be called liberal, nor the Churl said to be bountiful.*

6. *For the vile Person will speak Villany, and his Heart will work Iniquity, to practise Hypocrisy, and to utter Error against the Lord, n make empty the Soul of the Hungry, and he will cause the Drink of the Thirsty to fail.*

7. *The Instruments also of the Churl*

*Church are Evil: He deviseth wicked Devices to destroy the Poor with lying Words, even when the Needy speaketh right.*

laid open, and it shall be shewn with what Cunning he endeavoured to invalidate the Force of those Arguments which were brought in the poor Man's Cause, although they knew the Proof to be just and right; and thereupon shall be turned out.

8. But he that behaves himself as an upright and honest Judge, shall keep his Place and Office.

8. *But the Liberal deviseth liberal Things, and by liberal Things shall he stand.*

9. *Rise up, ye Women that are at ease, hear my Voice; ye careless Daughters, give ear unto my Speech.*

9. I have prophesied hitherto against the Men, I will now turn my Words to the Women, whose Lives are as loose as the Mens. Rise up, ye careless Daughters that indulge your selves in Idleness and Luxury, and are insensible of your Sin and Danger; hear what I have to say to you from the Lord:

10. Before many Days and Years shall ye begin to be punished; for God will hold you short of those Means of rioting: The Vintage which fed your Luxury shall fail: The jolly Harvest-Feast you used to make at the In-gathering of your Fruits shall disappoint you.

11. *Tremble, ye Women that are at ease. Be troubled ye careless Ones. Strip ye and make ye bare, and gird*

and become as Mourners and true Penitents.

12. For verily you will have Cause to lament for want of Milk and Pasture for your Cattel, as well as for the Loss of the Vintage.

13. Your Land shall be laid desolate, and instead of Vines and other Trees, it shall yield nothing but Briars and Thorns, which shall also grow upon the very Ground where your Houses now stand, and the Places wherein you take your Fill of Mirth and Pleasure.

14. Your magnificent Buildings, and all other the Houses of your City, shall be dispeopled: Your Forts and Towers shall be beaten down, and serve only for Dens for wild Beasts, or at best for Pasture for Sheep.

15. And this Calamity and Desolation shall in a manner continue until the time come, that the Spirit of Renovation be poured upon us from God: Until it please him to breath comfortably upon us, so as our Wilderness may be turned again into a fruitful Field; and that Field which now goes for fruitful, shall be in comparison thereof but as a desert Forest.

16. Then shall God change his severe Proceedings into merciful Deal-

*gird Satckloth up  
on your Loins,*

12. They shall lament for the Teats, for the pleasant Fields, for the fruitful Vine.

13. Upon the Land of my People shall come up Briars and Thorns, yea upon all the Houses of Joy in the joyous City.

14. Because the Palaces shall be forsaken, the Multitude of the City shall be left, the Forts and Towers shall be for Dens for ever, a Joy of wild Asses, a Pasture of Flocks.

15. Until the Spirit be poured upon us from on high, and the Wilderness be a fruitful Field, and the fruitful Field be counted for a Forest.

16. Then Judgment shall dwell in the

the Wilderness, and  
Righteousness re-  
main in the fruit-  
ful Field.

17. And the  
Work of Righte-  
ousness shall be  
Peace, and the Ef-  
fect of Righteous-  
ness, Quietness and  
Assurance for e-  
ver.

18. And my Peo-  
ple shall dwell in a  
peaceable Habita-  
tion, and in sure  
Dwellings, and in  
quiet resting Places.

19. When it  
shall hail, coming  
down on the For-  
est; and the City  
shall be low in a  
low Place.

20. Blessed are  
ye that sow beside  
all Waters, that  
send forth thither  
the Feet of the Ox  
and the Ass.

Dealings, and an holy and wise  
Administration of Justice shall be  
in all Parts of the Land.

17. And this Practice of Righte-  
ousness shall produce Peace and  
Prosperity; yea, the Effects of it  
shall be Tranquillity both of Mind  
and outward Estate, and an entire  
Confidence and Assurance for a  
long time.

18. They shall enjoy Rest and  
Quiet after their great Trouble.

19. For whenever the violent  
Storms shall bluster upon the  
Earth, or the Spirit of Persecu-  
tion attempt the Destruction of the  
Church,

20. My faithful People shall in  
the mean time dwell securely, and  
be so blessed with Increase, that  
wheresoever you sow your Seed  
(though in moorish and watery  
Fenns) it shall abundantly pro-  
per, and grow so rank, that ye  
shall be forced to send in your  
Cattel to eat down the first Head  
thereof; and the Hearts of the  
People shall be so prepared to re-  
ceive the Seed of God's Word, that  
the Ministers of the Gospel shall  
manifestly behold the happy Ef-  
fects of their Labour.

CHAP.



of meat and fish the C. and  
another part is all the quicke

## C H A P. XXXIII.

*The Destruction of the Assyrians besieging Jerusalem, and the Deliverance of the Jews, and their Restoration to the Favour of God foretold.*

**W**O be to thee, O thou cruel *Affyrian*, who spoilest the Land of *Judah*, without any Provocation, and dealest treacherously with those that offered no such Measure unto thee; for God will be sure to meet with thee in thy own way: When thou hast done spoiling the Jews, they shall repay thee with a Vengeance.

**W**O to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they deal not treacherously with thee: When thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2. O Lord, be gracious to us the Seed of *Abraham*, thy chosen People; we have depended upon thee for help. As thou hast been the Refuge of our Fore-fathers, so renew thy Favour and Protection to us every Day; and be thou our Salvation in the Time of Trouble.

2. O Lord, be gracious unto us, we have waited for thee: Be thou their Arm every Morning, our Salvation also in the time of Trouble.

3. The

3. A

3. At the Noise  
of the Tumult the  
People fled : At the  
ringing up of thy  
self the Nations  
were scattered.

4. And your  
wool shall be ga-  
thered like the ga-  
thering of the Ca-  
terpillar : As the  
running to and fro  
of Locusts shall be  
upon them.

5. The Lord is  
naked : For he  
dwelleth high ; he  
 hath filled Zion  
with Judgment and  
righteousness.

6. And Wis-  
dom and Knowl-  
edge shall be the  
ability of thy  
times, and Strength  
of Salvation : The  
Fear

3. The mournful Noise of dying  
Persons in the Camp, will so aston-  
ish those that are left alive, as to  
cause them to flee away. When  
thou, O God, doft but seem to  
rouze up thy self, all the Nations,  
that come to distress thy People,  
shall be scattered.

4. The Lord will so strengthen  
his People, and dishearten their  
Enemies, that as when the Coun-  
try is annoyed with Caterpillers,  
all sorts of People run forth, (even  
Women and Children) to gather,  
and kill them, and the weakest  
can kill them with ease ; so shall  
all the People run forth to gather  
the Spoils the *Affyrians* shall leave  
behind them, and like Locusts  
shall they soon over-run and seize  
them.

5. The Lord will get great Glo-  
ry by the marvellous Destruction  
of so proud and potent an Army.  
He dwelleth in Heaven, from  
whence he can easily pour down  
Vengeance upon his Enemies. He  
will fill *Jerusalem* with the Noise  
of his Judgment upon the *Affyrian*  
that besieged it, and with his  
Mercy and Goodness in deliver-  
ing his People who were besieged.

6. The chief Strength and Sta-  
bility of these Times shall consist  
in the true spiritual Wisdom, and  
in the Knowledge of God ; and  
the greatest Treasure of the good  
King *Hezekiah*, shall be, the Fear  
of

of the Lord ; it shall stand him in more stead than all the Forces and Treasure, in which other Princes place their Confidence.

7. But behold, before this happy Time, *Jerusalem* shall be put to great Distress ; their Captains and Soldiers shall be discouraged, and their Ambassadors, that went to treat for Peace, shall return discontented and sorrowful.

8. The People shall be so scattered and destroyed, that the Highways shall be desolate, without any Man travelling thereon. *Sennacherib* shall break his Faith given to *Hezekiah*, shall despise all the fenced Cities of *Judah*, and value no Man upon Earth.

9. The whole Country shall languish and mourn, by reason of the Destruction, even the remotest Parts of the Land ; every Province shall bear its own proper Share in this Misery. The Cedars of *Lebanon* shall be cut down, the Corn of *Sharon*, and the fruitful Pastures of *Bashan* and *Carmel*, shall be wasted.

10. Now when Things are come to this Extremity, I will appear in behalf of my People, saith the Lord, and shew my Power in delivering them from their Enemies.

11. Ye, *Affyrians*, conceived great hopes of Victory and Triumph, but ye shall go away with a shameful

*Fear of the Lord  
his Treasure.*

*7. Behold, their  
valiant Ones shall  
cry without : The  
Ambassadors of  
Peace shall weep  
bitterly.*

*8. The High-  
ways lie waste, the  
way-faring Man  
ceaseth, he hath  
broken the Con-  
tract, he hath dis-  
pised the Cities, he  
regardeth no Man.*

*9. The Earth  
mourneth and lan-  
guisheth : Lebanon  
is ashamed and  
hewn down, Sharon is like  
Wilderness, and  
Bashan and Car-  
mel shake off their  
Fruits.*

*10. Now will  
I rise, saith the  
Lord : Now will  
I be exalted, in  
will I lift up myself.*

*11. Ye shall con-  
ceive Chaff, ye shall  
bring forth Stubble.*

ble: Your Breath  
as fire shall devour  
you.

12. And the Peo-  
ple shall be as the  
Burnings of Lime:  
As Thorns cut up  
shall they be burnt  
in the Fire.

13. Hear ye that  
are far off, what  
have done; and  
that are near,  
knowledge my  
Might.

14. The Sinners  
in Zion are a-  
fraid, Fearfulness  
 hath surprized the  
Hypocrites: Who  
mong us shall  
well with devour-  
ing Fire? Who  
mongst us shall  
well with ever-  
lasting Burnings?

15. He that  
walketh righteously  
and speaketh up-  
rightly, he that de-  
piseth the Gain of  
Oppressions, that  
buketh his Hands  
from holding of  
Bribes,

ful Fail, yea, ye shall perish by  
your own Plots; your Rage against  
my People shall bring Ruin upon  
your selves.

12. And the People which ye  
have gathered together to assist  
you, shall be consumed as Chalk  
which Men burn in a Kiln to make  
Lime of; as Thorns cut up shall  
they suddenly be burnt in the  
Fire.

13. All People far and near  
shall acknowledge my Power and  
Justice in destroying these *Affy-  
rians*.

14. Then shall the Prophane  
and Ungodly in *Jerusalem*, not  
without a Cause, be much terrifi-  
ed, and these Hypocrites who  
would not believe the Predictions  
of those Evils, shall now be over-  
whelmed with Fearfulness, and be  
ready to say, Alas, how shall we  
be able to endure this Wrath of  
God which is gone out against us,  
and like Fire will consume us  
here, and subject us hereafter to  
everlasting Destruction?

15. I will tell you; he that is  
pious towards God, and just and  
true in all his Dealings with Men;  
who speaks sincerely what he real-  
ly intends; who despiseth Gain  
gotten by Injustice, and hateth to  
take a Bribe upon any account;  
who will not hearken or assent to  
any

any Counsels or Causes tending to  
shed innocent Blood, and guardeth  
his Eyes from beholding, if possi-  
ble, the very Occasions of Sin.

*Bribes, that stop-  
peth his Ears from  
hearing of Blood,  
and shutteth his  
Eyes from seeing  
Evil.*

16. Any Person endued with  
these Qualities shall be out of the  
reach of Danger; for God will af-  
ford him his Protection here, and  
give him compleat Happiness  
hereafter.

*16. He shall  
dwell on high: His  
Place of Defence  
shall be the Moun-  
tain of Rocks, Bread  
shall be given him,  
his Waters shall be  
sure.*

17. Whosoever thou art that  
walkest uprightly, thou shalt see  
the Court at Jerusalem restored to  
its full Glory: Though *Hezekiah*  
be under Trouble for a Time,  
yet thou shalt see him in his wont-  
ed Port and Magnificence, subduing  
other remote Kingdoms, and  
ruling over them; thou shalt  
behold also the Church of God  
springing fresh out of all her Trou-  
bles.

*17. Thine Eyes  
shall see the King in  
his Beauty: They  
shall behold the  
Land that is very  
far off.*

18. When thou art delivered  
and a little settled, recal to Mind  
thy former Terrors and Miseries,  
and begin to enquire, what is be-  
come of all those Officers, the  
Clerk of the Band, the General-  
Receiver and Paymaster of the  
Army, the Surveyor of the Works  
that pretended to defend the City;  
but they are all perished, and yet  
thou art preserved.

*18. Thine Heart  
shall meditate Ter-  
ror: Where is  
the Scribe? Where  
is the Receiver?  
Where is he that  
counted the Tow-  
ers?*

19. Thou

*19. Thou*

19. Thou shalt not see a fierce People, a People of a deeper Speech than thou canst perceive; of a stammering Tongue, that thou canst not understand.

20. Look upon Zion the City of our Solemnities: Thine Eyes shall see Jerusalem a quiet Habitation, a Tabernacle that shall not be taken down, not one of the Stakes thereof shall ever be removed, neither shall any of the Cords thereof be broken.

21. But there the glorious Lord will be unto us a Place of broad Rivers and Streams; wherein shall go no Galley with Oars, neither shall gallant Ship pass thereby.

22. For the Lord is our Judge, the Lord is our Law-giver, the Lord is our

19. Thou shalt not be forced to live under those fierce and cruel Assyrians, a People whose barbarous Language thou canst not understand.

20. But thou shalt dwell in Jerusalem, where all the solemn Feasts and Worship enjoined by God are kept. She shall become a quiet Habitation, free from all those Enemies that besieged her, they shall not be able to do her the least harm.

21. But the Lord will continue to protect her from Danger, and though there is but a small and contemptible Brook to defend the City, yet the Lord shall be as sure and strong Defence unto us, as if we were surrounded with as great Rivers as Nile and Euphrates; for he will keep off all Enemies from annoying us.

22. We need not fear, for the Lord himself will take it in hand to defend and plead our Cause against our Enemies, the Lord will

will be our chief Governor, and protect us.

23. But for thee, O *A*ssyrian! howsoever thou camest like a well-rigged Ship to this Siege, yet thy Tacklings do not hold, thy Mast totters; yea, God shall so ply thee with Storms, that thou shalt not so much as spread a Sail, but shalt be wrecked and spilt; and every one, though lame, and in a Manner impotent, shall yet share in the Spoil of thee.

24. But my People shall in the mean Time be kept in Safety and Health; for so much as the very Cause of their Suffering, which is their Iniquity, shall be removed and forgiven.

our King, he will save us.

23. Thy Tacklings are loosed, they could not well strengthen their Mast, they could not spread the Sail. Then is the Prey a great Spoil divided, the Lambs take the Prey.

24. And the Inhabitant shall not say, I am sick: The People that dwell therein shall be forgiven their Iniquity.

## C H A P. XXXIV.

*God's fiery Wrath not only against the Assyrians, but against all the Enemies of his Church is declared inevitable, and described in most pathetical Expressions.*

LET the People of all Nations take Notice of what I am about to say, and do. Let all the Inhabitants of the Earth, whither the Sound hereof shall come, make

*Come near, ye Nations, thine hear, and hearken, ye People: Let the Earth hear, and all*

all that is therein; make the best use of what I shall  
be World, and all  
Things that come  
forth of it.

2. For the In-  
ignation of the  
Lord is upon all  
nations, and his  
Curse upon all their  
Armies: He hath  
everly destroyed  
them, he hath de-  
livered them to the  
slaughter.

3. Their Slain  
Shall be cast  
out, and their  
Ink shall come up  
out of their Car-  
ses, and the  
Mountains shall be  
melted with their  
blood.

4. And all the  
Host of Heaven  
shall be dissolved,  
and the Heavens  
shall be rolled to-  
gether as a Scrole:  
and all their Host  
shall fall down as  
the Leaf falleth off  
from the Vine, and  
as a falling Fig  
from the Fig-tree.

5. For my Sword  
shall be bathed in  
Heaven: Behold,  
it

make known unto them.

2. For the Wrath of God is  
not kindled upon the Assyrians only, but upon all other Enemies of  
his Church and People whatsoe-  
ver; he will infallibly destroy  
them.

3. Their slain Bodies shall be  
cast into the Fields, where they  
shall lie unburied, and rot and stink above-ground, and the  
Mountains shall so run down  
with Blood, as if they were melt-  
ed and dissolved into it.

4. So great shall the Confer-  
nation of Mankind be, that they  
shall believe the Frame of the  
whole Creation to be breaking  
in Pieces.

5. For my Judgment, decreed  
in Heaven, shall be fearfully ex-  
ecuted upon the known and pro-  
fessed.

fessed Enemies of my Church, upon those People whose Iniquities I have observed, and for which I have devoted them to utter Destruction.

6. The Sword of the Lord shall be, as it were, fed with the Blood of his Adversaries. This Slaughter of his, shall be like to that of an universal Sacrifice, which shall be killed on the Altar of the Land of *Edom*, and all the Regions of his proud Opposites.

*it shall come down upon Idumea, and upon the People of my Curse to Judgment.*

6. *The Sword of the Lord is filled with Blood, it is made fat with Farness, and with the Blood of Lamb and Goats, with the Fat of the Kidneys of Rams: For the Lord hath a Sacrifice in Bozrah, and a great Slaughter in the Land of Idumea.*

7. Neither shall the tame Cattel only be Matter of this Sacrifice, as the poor and quiet Lambs, or the Inferior People of the World; but Unicorns and Bulls, and the fiercest of all wild Creatures, figuring the most lawless and domineering Enemies of God, shall be exposed to this bloody Oblation, and their Land shall be drenched and soaked with their own Blood.

8. For it is the Time, which God hath appointed and fixed for avenging the Wrongs done to his Church in the consummate Plagues of his Enemies.

7. *And the Unicorns shall come down with them, and the Bullock with the Bulls, and their Land shall be soaked with Blood and their Domes made fat with Farness.*

8. *For it is the Day of the Lord Vengeance, and the Year of Recompences for the Controversy of Zion.*

9. Their

9. *All*

9. And the Streams thereof shall be turned into Pitch, and the Dust thereof into Brimstone, and the Land thereof shall become burning Pitch.

10. It shall not be quenched Night nor Day, the Smoke thereof shall go up for ever: From Generation to Generation it shall lie waste, none shall pass through it for ever and ever.

11. But the Cormorant and the Bittern shall possess it; the Owl also, and the Raven shall dwell in it, and he shall stretch out upon it the Line of Confusion, and the Stones of Emptiness.

12. They shall call the Nobles thereof to the Kingdom, but none shall be there, and all her Princes shall be nothing.

13. And Thorns shall come up in her

9. Their Land shall be utterly destroyed, as it were by Fire, or some combustible Matter thrown down upon it from Heaven.

10. It shall be irrecoverably ruined, and remain as a Spectacle of God's Vengeance to all succeeding Ages.

11, 12, 13, 14, 15. God shall turn their Habitations into the Dens and Receptacles of solitary, doleful, and dismal Birds, and all Manner of wild Beasts, and shall condemn them to perpetual Confusion and Ruin.

## A PARAPHRASE on

Whom he had tied to  
the wild snow trees, he sent them  
out into the world, and indeed did not  
leave them if he could.

her Palaces, Nettles and Brambles  
in the Fortresses thereof, and it  
shall be an Habitation of Dragons,  
and a Court for Owls.

14. The wild  
Beasts of the De-  
sert shall also meet  
with the wild  
Beasts of the I-  
sland, and the Sa-  
tir shall cry to his  
Fellow, the Strich-  
owl also shall rest  
there, and find for  
her self a Plate of  
Rest.

14. The wild  
Beasts of the De-  
sert shall also meet  
with the wild  
Beasts of the I-  
sland, and the Sa-  
tir shall cry to his  
Fellow, the Strich-  
owl also shall rest  
there, and find for  
her self a Plate of  
Rest.

15. There shall  
the great Owl make  
her Nest, and lay,  
and hatch, and ga-  
ther under her Sha-  
dow. There shall  
the Vultures also  
be gathered, every  
one with her Mate.

15. There shall  
the great Owl make  
her Nest, and lay,  
and hatch, and ga-  
ther under her Sha-  
dow. There shall  
the Vultures also  
be gathered, every  
one with her Mate.

16. Inquire hereafter, ye that  
survive, concerning this Prophecy  
which I have now delivered to  
you from the Lord, and compare  
it with the Event; ye shall  
find none of these Particulars  
to fail; but the Fowls of Solitude  
and Desolation shall abide there.  
I have spoken it from the Lord,  
and

16. Seek ye out  
of the Book of the  
Lord, and read:  
No one of these  
shall fail, none shall  
want her Mate:  
For my Mouth it  
hath commanded,  
and his Spirit

it

it hath gathered  
them.

17. And he hath  
cast the Lot for  
them, and his  
hand hath divid-  
ed it unto them by  
line: They shall  
possess it for ever,  
from Generation to  
Generation shall  
they dwell therein.

and his Power shall call them  
thither, and fasten them there.

17. He hath distributed the  
Land to them for their Use; his  
just Providence has divided it to  
them, as it were by a Line; they  
shall make their Abode there as  
their Home.



### C H A P. XXXV.

After the Desolation brought upon the Enemies of God's People, the Joys and Consolation of the Church shall be wonderful through the Gospel, and the flourishing Kingdom of Christ; the Privileges whereof are most rhetorically delivered.

THE Wilderness and  
solitary Place  
shall be glad for  
him; and the  
desert shall rejoice,  
and blossom as the  
rose.

2. It

After the Indignation of the Lord, (ch. xxxiv. 2.) shall have passed upon all the Nations Enemies to God's Church, and his Sword have come upon Idumea, (ch. xxxiv. 6.) then shall the Happiness of the Jews begin to be such, as that the very Earth or Land of Judah shall seem to rejoice in the approaching Comforts; for the Kingdom of Christ shall come,

come, wherein he shall rule by  
the Gospel of Peace, at which  
Time all Things shall flourish ;  
even those Places, which seemed  
to be forlorn Deserts, shall re-  
vive and blossom like a Rose.

2. That which was once a sandy  
Desert, shall be now as fresh and  
green as Lebanon, and as plenti-  
ful and rich as Carmel and Sha-  
ron ; the Inhabitants of Judea  
shall soon find the Effects of God's  
Power and Goodness to his People.

3. Ye Prophets and Ministers  
of God, comfort and encourage  
his People, which are ready to  
sink under their Afflictions, with  
the Hopes and Assurance of that  
Salvation and Deliverance, which  
God in due Time shall work for  
them.

4. Say unto them that begin to  
despair, Take Heart, and be of  
good Comfort ; for though God  
seem to be absent for a while,  
he will shortly come and abide  
with you ; he will put on a  
Body of Flesh, and come and  
live here upon Earth among you,  
and not only save your Bodies,  
but your Souls also.

5. Then

2. It shall blos-  
som abundantly,  
and rejoice even  
with Joy and  
Singing : The Gly-  
ry of Lebanon  
shall be given un-  
it, the Excellency  
of Carmel and  
Sharon : They shall  
see the Glory of the  
Lord, and the Ex-  
cellency of our God.

3. Strengthen  
the weak Hand  
and confirm the  
feeble Knees.

4. Say to them  
that are of a fear-  
ful Heart, Be  
strong, fear not.  
Behold, your God  
will come with  
Vengeance, even  
God with a Re-  
compence, he will  
come and save you.

5. The

5. Then the Eyes of the \* Blind shall be opened, and the Ears of the Deaf shall be unstopped.

6. Then shall the lame Man leap as an Hart, and the Tongue of the Dumb sing. For in the Wilderness shall Waters break out, and Streams in the Desert.

7. And the parched Ground shall become a Pool, and the thirsty Land Springs of Water: In the Habitation of Dragons, where each lay, shall be Grass with Reeds and Rushes.

8. And an Highway shall be there, and a Way, and it shall be called the Way of Holiness; the Unclean shall not pass over it, but it shall be for those: The way-faring Men, though Fools, shall not err therein.

9. No

5. Then those that were blind to the Knowledge of his Word and Doctrine, shall have the Eyes and Ears of their Understanding opened, to see the Works of the Lord, and receive his Word.

6. Then shall God not only shew his Miracles upon the Bodies of Men, but the plentiful Effusion of his Grace shall light upon the Minds of such Persons as were wholly destitute of it before.

7. And the barren Soil, that was parched and burnt up with Drought, shall flow with Abundance of Water; and those desolate and dry Deserts, which were wont to be the Habitation of Dragons, shall now turn moist and fruitful, so as Rushes and Reeds shall cover it.

8. And such shall be the Doctrine of the Gospel of Christ, that it shall lead them into all Holiness; and shew them the Way of Truth so plain, that Men of the meanest Capacities, that are desirous of it, shall be able to apprehend it.

9. All

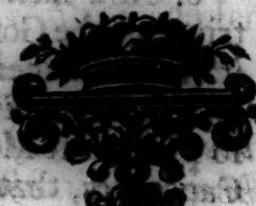
\* Mat. xi.  
15.

9. All Difficulties shall be removed, and those that shall submit themselves to the Power of the Gospel, shall abound in the Means of the Knowledge of the Lord.

9. No Lion shall be there, nor any ravenous Beast shall go up thereon, n<sup>t</sup> shall not be found there: But the Redeemed shall walk there.

10. And those that have been Captives in strange Lands, shall return again, and join themselves with God's People, and with them be rescued from that Spiritual Bondage under Sin and Satan, and shall enjoy such an happy State and Condition of Life, as shall make them exceeding joyful and glad, and Grief and Sorrow shall be no more.

10. And the Ransomed of the Lord shall return and come to Zion with Songs, and everlasting Joy upon their Heads: They shall obtain Joy and Gladness, and Sorrow and Sighing shall flee away.



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# PARAPHRASE ON THE Book of ISAIAH.

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## P A R T III.

Containing the Historical Chapters.

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### C H A P. XXXVI.

Sennacherib King of Assyria, having invaded the Land of Judah with a powerful Army, and conquered most of the Cities, sends his General Rabshakeh, with a great Part of his Army, to lay Siege to Jerusalem. He marches unto it, encamps under the Walls, and summons the City to surrender. Hezekiah sends three of his chief Ministers to treat with him, who return and make their Report.

NOW it came to pass in the fourteenth Year of King Hezekiah,

NOW it came to pass in the fourteenth Year of King Hezekiah, that Sennacherib King of Assyria came up with an exceeding

ing great Army, and laid siege to the Cities of Judah, and took all of them but Jerusalem.

ah, that Sennacherib King of Assyria, came up against all the defenced Cities of Judah, and took them.

2. And the King of Assyria sent Rabshakeh his chief Captain from Lachish a City of Judah, that the Assyrians had taken, to Jerusalem unto Hezekiah, with a great Part of his Army; and he marched, and encamped in the Highway, leading through the Fullers Field, just by the Conduit of the Upper Pool.

2. And the King of Assyria sent Rabshakeh from Lachish to Jerusalem, unto King Hezekiah, with a great Army: And he stood by the Conduit of the Upper Pool, in the Highway of the Fullers Field.

3. From thence he sent Messengers to King Hezekiah, desiring to treat with him, who accordingly sent out three of his Ministers unto him, viz. Eliakim Hilkiah's Son, the Steward of his House Shebna, his Secretary of State, and Joah Asaph's Son, his Remembrancer.

4. And when they came to the Camp of the Assyrian, Rabshakeh said unto them, Acquaint Hezekiah, that the great King, my Master, the mighty and potent King of Assyria, wonders he dares offer to hold out against his victorious Army.

4. And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great King, the King of Assyria, What Confidence is this wherein thou trustest.

5. I say, sayest thou (but they are but vain Words) I have Counsel and Strength for War : Now on whom dost thou trust, that thou rebellest against me ?

6. In, thou trustest in the Staff of this broken Reed, in Egypt ; whereon if a Man lean, it will go into his Hand and pierce it : So is Pharaoh King of Egypt to all that trust in him.

7. But if thou say to me, We trust in the Lord our God : Is it not he, whose High Places, and whose Altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall Worship before this Altar ?

8. Now therefore give Pledges, I pray thee, to my Master the King of Assyria, and I will give thee two thousand Horses, if thou

5. He may flatter himself that he has Forces enough, and Prudence and Skill to defend his City, and so attempt to stand out against him ; but let him consider, of whom he has any hopes to rely upon for Help.

6. If he has any Expectation of Assistance from Pharaoh King of Egypt, he trusts to a broken Reed : He will take his Money indeed, and promise him fair, but deceive him ; for he is no ways able to help him.

7. And then if he expects any help from the God he worships, he will certainly fail of it ; for how can he flatter himself with hopes, that God will help him, when he has had the Face to break down all the Altars throughout his Kingdom, and compelled his Subjects to come from all Parts with Fatigue and great Expence to worship at the Altar in his City only ?

8. Nay, to shew him I know his Weakness and Disability to hold out, I offer in the Name of my Master, the King of Assyria, to send him two thousand Horses, if he will give Security to return them again, if he is not able to

to procure as many compleat Riders that are fit to mount them.

9. And if he be so weak in Men himself, and the *Egyptians* are not able to help him, how can he think to withstand my Master's Governors of Provinces, the least of which bring many thousands into the Army?

10. Besides, the God we worship encouraged us to invade this Land; when we consulted him upon this Enterprize, he bad us go up, and we should conquer it, and you see we have subdued all Places but this City.

11. Then answered *Hezekiah's* three Ministers and said, Speak, we pray thee, unto us in thy own the *Syrian Language*; for we understand it: And speak not any more in our Language, that the People on the Wall under which we talk, may not know what passes between us.

12. But *Rabshakeh* would not, but talked still in the *Jews Language*, and said, Hath my Master sent

thou be able on thy part to set Riders upon them.

9. How then wilt thou turn away the Face of one Captain of the least of my Master's Servants, and put thy Trust on Egypt for Chariots and for Horses?

10. And am I now come up with out the Lord against this Land to destroy it? The Lord said unto me, Go up against this Land, and destroy it.

11. Then said Eliakim and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, unto thy Servants in the *Syrian Language*; for we understand it: And speak not to us in the *Jews Language*, in the Ears of the People that are on the Wall.

12. But Rabshakeh said, Hath my Master sent me

to thy Master and  
to thee to speak  
these Words? Hath  
he not sent me to  
the Men that sit  
upon the Wall, that  
they may eat their  
own Dung, and  
drink their own  
Piss with you?

13. Then Rab-  
shakeh stood and  
cried with a loud  
Voice in the Jews  
Language, and  
said, Hear ye the  
Words of the great  
King, the King of  
Assyria.

14. Thus saith  
the King, Let not  
Hezekiah deceive  
you, for he shall not  
be able to deliver  
you.

15. Neither let  
Hezekiah make  
you trust in the  
Lord, saying, The  
Lord will surely de-  
liver us, this City  
shall not be deliv-  
ered into the Hand  
of the King of Af-  
syria.

16. Hearken not  
to Hezekiah: For  
thus saith the King  
of

fent me to speak to you only?  
Hath he not charged me to give  
all the Inhabitants warning, that  
they may know, if they hearken  
not to the Summons of the great  
King of Assyria my Master, they  
shall be so reduced by Famine, as  
to be glad to eat their own Dung,  
and drink their Piss for want of  
other Food?

13. Then Rabshakeh turned him-  
self to the People upon the Wall,  
and in their own Language said  
unto them, Hear ye, what I pro-  
claim to you in the Name of the  
Mighty, Potent, and Puissant  
King, the great King of Assyria.

14. Thus saith Sennacherib King  
of Assyria, Let not your Prince  
Hezekiah deceive you, by telling  
you, that he is able with his Forces  
to raise the Siege I shall lay against  
your City:

15. Neither let him make you  
believe, that your God will fight  
for you, and preserve you from  
being taken by my Forces.

16. Hearken not to his idle Sto-  
ries and false Promises, but ac-  
cept of the Terms my Master the  
King

King of *Affyria* offers you, who, by me his General, promises, that if ye will come and bring me a Present in token that ye agree to surrender your City, and will acknowledge him for your King, and give him Possession of your City, then I will break up the Siege, and ye shall keep all your Goods; none of my Soldiers shall plunder you.

17. But ye shall carry all your Effects with you to a Land as fruitful every whit as your own, where I will plant you.

18. Have a care that *Hezekiah* doth not over-persuade you to the contrary, and tell you, that your God will save you. Consider, have any of the Gods of the Nations my Master has already conquered, been able to deliver themselves out of his Hands?

19. What Power had the Gods of *Hamath* and *Arphad*? Where lay the Strength of the Gods of *Se-pharvaim*? Could they save the Cities of *Samaria* from being taken?



20. Ob-

of *Affyria*, make an Agreement with me by a Present, and come out n me: And eat ye every one of his Vine, and every one of his Figtree, and drink ye every one the Waters of his own Cistern:

17. Until I come and take you away to a Land like your own Land, a Land of Corn and Wine, a Land of Bread and Vineyards.

18. Beware lest *Hezekiah* persuade you, saying, The Lord will deliver us. Hath any of the Gods of the Nations delivered his Land out of the Hand of the King of *Affyria*?

19. Where are the Gods of *Ha-math* and *Ar-phad*? Where are the Gods of *Se-pharvaim*? And have they delivered Samaria out of my Hand?

20. Wh-

20. Who are they amongst all the Gods of these Lands, that have delivered their Land out of my Hand, that the Lord should deliver Jerusalem out of my Hand?

21. But they held their Peace, and answered him not a word: For the King's Commandment was, saying, Answer him not.

22. Then came Eliakim the Son of Hilkiah, that was over the Household, and Shebna the Scribe, and Joah the Son of Asaph the Recorder, to Hezekiah with their Clothes rent, and told him the Words of Rabshakeh.

20. Observe if any of their Gods have been able to save them? No more shall your God keep your City from being taken.

21. But Hezekiah's Ministers made no reply to what Rabshakeh said; for it was the King's particular Command to report what the General proposed, but to make no manner of Treaty with him.

22. So they returned and came to the King with their Clothes rent, in token of their Indignation at what had been said, and made a just report of it.



## C H A P. XXXVII.

Hezekiah, in great Perplexity, sends unto the Prophet Isaiah, to pray for him. In the mean time Rabshakeh, the Assyrian General, not being able to prevail with the Inhabitants of Jerusalem to surrender their City unto him upon his Summons, returns with an account of his Proceedings to Sennacherib, who thereupon writes an buffing Letter to Hezekiah, full of blasphemous Expressions to hector him into a Surrender. Hezekiah carries the Letter into the Temple, and spreads it before the Lord, and prays to him for his Assistance, who sends the Prophet Isaiah, with Assurance that the Assyrians should not be able to do him the least hurt, but should be most of them destroyed by a particular Act of Judgment; and that Sennacherib should flee away with the Remains of his Army into his own Country, and there be murdered.

**A**ND when King Hezekiah heard the blasphemous speeches of Rabshakeh, he rent his Clothes, and put on Sackcloth, and went into the Temple, there to call upon God for Aid in this time of Trouble.

**A**ND it came to pass when King Hezekiah heard it, that he rent his Clothe, and covered him self with Sackcloth, and went in

to the House of the  
Lord.

2. And he sent Eliakim, who was over the Household, and Shebna the Scribe, and the Elders of the Priests covered with Sack-cloth, unto Isaiah the Prophet the Son of Amoz.

3. And they said unto him, Thus saith Hezekiah, This Day is a Day of Trouble, and of Rebuke, and of Blasphemy: For the Children are come to the Birth, and there is not Strength to bring forth.

4. It may be the Lord thy God will bear the Words of Rabshakeh, whom the King of Assyria his Master hath sent to reproach the living God, and will reprove the Words which the Lord thy God hath heard: Wherefore lift up thy Prayer for the Rem-

2. But first he sent away Eliakim his Steward, and Shebna his Secretary, and the Head of the Priests, all in their mourning Garbs, unto *Isaiah* the Prophet the Son of *Amoz*.

3. And bad them say unto him, This is a Day of Trouble to Jerusalem; the Enemy reproaches and derides us at our very Gates, nay, is so bold as to blaspheme God. We are like a poor travailing Woman in the Extremity of Child-birth, having no Strength left to help her self, and bring the Infant into the World.

4. It may be the Lord thy God will take notice of the blasphemous Speeches of *Rabshakeh*, whom the King of *Affyria* his Master hath sent to defy the living God, and will punish them for these Words the Lord thy God hath heard him utter: Wherefore pray unto God, that he may have compassion upon us, who remain only two poor Tribes of all the Children of *Israel*.

## A PARAPHRASE ON

5. So these Servants went to *Isaiah*, and delivered the Message from King *Hezekiah* to him.

6. And *Isaiah* bad them return unto their Master, and say, Thus saith the Lord, Be not disheartned at the railing Speeches the *Affyrian* General has uttered against me.

7. For I will send such a Spirit of Fear into him, he shall hear such a Noise of Destruction, as that he shall be glad to raise the Siege and hasten away to his own Land, and be slain there.

8. So when *Rabshakeh* could not prevail with the Men of *Jerusalem* to surrender their City upon his Summons, he left his Army to block it up, and went himself to give an account of his Treaty to *Sennacherib*, whom he found besieging *Libnah*; for he had heard he was removed from *Lachish*.

*Remnant* that is left.

5. So the Servants of King *Hezekiah* came to *Isaiah*.

6. And *Isaiah* said unto them, Thus shall ye say unto your Master, Thus saith the Lord, Be not afraid of the Words that thou hast heard, wherewith the Servants of the King of *Affyria* have blasphemed me.

7. Behold, I will send a Blast upon him, and he shall hear a Rumour, and return to his own Land, and I will cause him to fall by the Sword in his own Land.

8. So *Rabshakeh* returned, and found the King of *Affyria* warring against *Libnah*. For he had heard that he was departed from *Lachish*.

9. And

9. And

9. And he heard say concerning Tir-hakah, King of Ethiopia, He is come forth to make War with thee: And when he heard it, he sent Messengers to Hezekiah, saying,

10. Thus shall ye speak to Hezekiah, King of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the Hand of the King of Assyria.

11. Behold, thou hast heard what the Kings of Assyria have done to all Lands by destroying them utterly, and shalt thou be delivered?

12. Have the Gods of the Nations delivered them which my Fathers have destroyed, as Gozan, and Haran, and Rezeph, and the Chil-

9. And whilst they were conferring together, News was brought to the King of Assyria, that Tir-hakah King of Ethiopia, was marching with an Army to invade his Country; whereupon he wrote a Letter, and sent it forthwith to Hezekiah, to this purpose.

10. Let not thy God, in whom thou trustest, deceive thee by promising thee that thy City shall not be taken.

11. Hast thou not heard of the famous Exploits of the Kings of Assyria, how they conquer all Nations that they come against, and dost thou think to escape?

12. Have the Gods of the Nations round about thee been able to save those which my Predecessors have conquered; as Gozan, and Haran, and Rezeph, and the Children of Eden, which were in Telassar?

*Children of Eden  
which were in Te-  
laffar ?*

13. What is become of the Kings of *Hamath, Arphad, Sephar- vaim, Hena, and Ivah?*

13. *Where is the King of Hamath, and the King of Arphad, and the King of the City of Sephar- vaim, Hena, and Ivah ?*

14. And *Hezekiah received the Letter from the Hand of the Mes- sengers, and read it : And then went up into the Temple, and spread it open before the Lord.*

14. *And Heze- kiah received the Let- ter from the Hand of the Messengers, and read it : And Hezekiah went up unto the House of the Lord, and spread it before the Lord.*

15. And *Hezekiah prayed unto the Lord, saying,*

15. *And He- zekiah prayed un- to the Lord, say- ing,*

16. O Lord of all Power, the God whom we the Children of *Israel* only adore, that manifests thy self unto us from between the Cherubims over the Mercy- Seat in thy Holy Temple, thou art the only God that hast Right and Title to all the Kingdoms of the World, for thou only createdst the Heaven and Earth.

16. O Lord of Hosts, God of Is- rael, that dwellest between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the Earth, thou hast made Heaven and Earth.

17. Have

17. In-

17. Incline thine  
Eyes, O Lord, and  
hear; open thine  
Eyes, O Lord, and  
see; and hear all  
the Words of Sen-  
nacherib, which  
hath sent to re-  
proach the living  
God.

18. Of a Truth,  
Lord, the Kings of  
Assyria have laid  
waste all the Na-  
tions and their  
Countries,

19. And have  
cast their Gods in-  
to the Fire: For  
they were no Gods,  
but the Work  
of Mens Hands,  
Wood and Stone:  
Therefore they have  
destroyed them.

20. Now there-  
fore, O Lord our  
God, save us from  
his Hand, that all  
the Kingdoms of the  
Earth may know,  
that thou art the  
Lord, even thou  
only.

21. Then

17. Have regard, O Lord, and  
take Notice of the blasphemous  
Expressions Sennacherib King of Af-  
syria hath sent in this Letter I have  
spread before thee, to vilify thee,  
our God, who only hast Power of  
Life.

18. It is true, indeed, the  
Kings of Assyria have made an  
Havock, and conquered all those  
Nations they have invaded,

19. And have cast the Gods  
whom they worshipped into the  
Fire, and burnt them; as well  
they might: For they could not  
relift them, being no real Gods,  
but made of Wood and Stone by  
the Worshippers themselves, and  
so were easily destroyed.

20. But thou, O Lord, art quite  
otherwise, of a spiritual Substance,  
whom no Fire can touch, and of  
infinite Power, whom none can  
withstand: To thee therefore, O  
Lord our God, do we make our  
Application; save us, we beseech  
thee, from the Hand of this proud  
Assyrian, that all the Kingdoms  
of the Earth may know, that thou  
art the only God that governeſt  
the World.

21. By

21. By this Time the Messengers were returned from the Prophet *Isaiah* with his Answer, which was to this purpose ; I have consulted the Lord, concerning what you sent to me ; and thus saith the Lord, your God, Whereas thou hast prayed unto me to defend thee against Sennacherib King of *Affyria*,

22. This, that I shall now tell thee is what I have determined against him. Thou proud *Affyrian* hast come up against my City *Jerusalem*, as a lustful Person seeks to force and deflower a Virgin; but I will defend her from that Rape thou designest to commit upon her, she shall despise all thy Threatenings, and laugh at all thy proud and impotent Attempts; nay, she shall make a jest of thee.

23. You are mistaken in whom you have to deal with : You take me to be like those Gods that the Nations worshipped whom you burnt and destroyed, and therefore reproach and blaspheme, and use all Actions of Scorn and Contempt against me also ; but I will make you to know, I am God indeed, the God that will protect and defend my People *Israel* against all your Assaults.

24. Thou hast caused thy Servants to vilify me, and to speak dis-

21. Then Marah the Son of Amoz, sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed to me against Sennacherib King of *Affyria* :

22. This is the Word which the Lord hath Spoken concerning him. The Virgin, the Daughter of Zion hath despised thee, and laughed thee to scorn, the Daughter of *Jerusalem* hath shaken her Head at thee,

23. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy Voice, and lifted up thine Eyes on high? even against the holy One of *Israel*.

24. By thy Servants hast thou reproached

I broached the Lord,  
and hast said, By  
the Multitude of  
my Chariots am I  
come up to the  
Height of the Mountains,  
to the Sides of  
Lebanon, and I  
will cut down the  
real Cedars thereof,  
and the choice Fir-  
trees thereof: And  
I will enter into  
the Height of his  
Border, and the  
Forest of his Car-  
mel.

25. I have dig-  
and drunk Water,  
and with the  
Sole of my Feet  
have I dried up all  
the Rivers of the  
besieged Places.

26. Hast thou  
not heard long ago,  
how I have done it,  
and of ancient  
Times that I have  
formed it? Now  
have I brought it  
to pass, that thou  
shouldst be to lay  
waste defenced Ci-  
ties into ruinous  
Heaps.

27. There-

disgraceful Words against me in  
thy Name, saying, I have brought  
up my very Chariots to the Top  
of those Mountains, which were  
thought inaccessible by any Ar-  
my: I am come into the Land  
of Canaan at one Border of Leba-  
non, and so resolve to march on  
to the other extreme Border of  
Carmel.

25. When I march my Army,  
if I want Water, I dig, and find  
such Springs as were never dis-  
covered before; and whatsoever  
Place I besiege, if it be surround-  
ed with ever so much Water, I  
soon lay the Ditches and Rivers  
dry.

26. Hold, proud *Affyrian!* and  
know, that all thou braggest of is  
nothing to what I have done.  
Hast thou not heard, how I brought  
my People dry-shod through the  
Red Sea? How, in ancient Times,  
long before thou and thy Ances-  
tors were born, I did this by my  
own Strength alone, without the  
Help of Nature or Art? And it is  
I that have now brought thee to  
do all these Things of which thou  
braggest: Thou couldst not have  
done

done one of them without my Leave, who therefore permitted it, that I might punish those Cities by thy Hand which I had devoted to Destruction.

27. 'Twas not thy mighty Strength that conquered the Nations; but I weakened the Power of these People, that thou mightst conquer them as a Punishment for their Sins, and so thou castest them down as easily as a Mower doth the Corn or Grass.

27. Therefore their Inhabitants were of small Power, they were dismayed and confounded: They were as the Gras of the Field, and as the green Herbs as the Grass on the House-Tops, and as Corn blasted before it begrew up.

28. Though thou dost not know me; yet I perfectly know thee, and all thy Designs and Actions, all thy secret and subtil Contrivances in thy Kingdom and Court; what thou intendest when thou goest abroad to put any Design in Execution, and what Success and further Thoughts thou hast when thou returnest again to thy own Land. I know how mad thou art against me, how thou reproacheſt my Power, and threatenſt me as though I was an Idol.

29. And to shew thee that I take Notice of thee and thy blasphemous Words against me, I will bring thee down, and tame thee with a Vengeance; I will make thee

28. But I know thy Abode, and thy going out, and thy coming in, and thy Rage against me,

29. Because thy Rage against me, and thy Tumult is come up into mine Ears: Therefore will

will I put my Hook  
in thy Nose, and  
my Bridle in thy  
Lips, and I will  
turn thee back by  
the Way by which  
thou camest.

30. And this  
shall be a Sign unto thee, Ye shall  
eat this Year such  
as growth of it  
self: And the se-  
cond Year, that  
which springeth of  
the same: And in  
the third Year, sow  
and reap, and  
plant Vineyards,  
and eat the Fruit  
thereof.

31. And the  
Remnant that is  
escaped of the  
House of Judah,  
shall again take  
Root downward,  
and bear Fruit up-  
ward.

32. For out of  
Jerusalem shall go  
forth a Remnant,  
and they that escape  
out of Mount Zion:  
The Zeal of the  
Lord of Hosts shall  
do this.

thee sneak away home by the ve-  
ry Way that thou camest, with  
Shame and Confusion.

30. And now, for thee, O He-  
zekiah, that thou mayst know that  
this Deliverance comes only from  
the Lord, let me tell thee, that  
God shall second this Mercy with  
another, thy Freedom from this  
*Affyrian*, with a plentiful Increase  
of the Fruits of the Land, which  
he hath wasted and ravaged with  
his Army. Through the mira-  
culous Blessing of God, thy Land  
shall become so fruitful, as that  
for two Years together it shall  
yield large and rich Crops, with-  
out Seed, or the Labour of the  
Husbandman.

31. And the Remnant of my  
People of *Judah*, that shall have  
escaped alive out of the Hands of  
the *Affyrians*, shall increase and  
multiply exceedingly.

32. The Inhabitants of *Jerusa-  
lem* also shall send out some of  
them that have been preserved,  
into all Parts of the Land, to  
people it again. The Lord of  
Hosts will certainly do this out of  
the earnest Love he hath for the  
good

good of his Church, and his own Glory.

33. For which Reason thus saith the Lord concerning the King of *Affyria*, He shall not come into the City with his Army, nay, he shall not so much as shoot an Arrow against it, or assault it with any armed Force, or raise the least Battery against it.

34. But whereas he expected to devour it as it were at once at one Morsel, he shall shamefully sneak away, without ever setting his Foot into the City, or attempting any thing against it.

35. For I will defend this City to save it, for the sake of mine own Honour, and because of the Promise and Covenant which I made with *David* concerning the Stability of his Kingdom.

36. Upon this it pleased God to send his Angel into the Camp of the *Affyrians*, and smote to Death an hundred and fourscore and five thousand Persons; and in the Morning when those *Affyrians* that escaped the Fury of the Angel arose, behold, they saw all those whom the Angel had smitten lying dead upon the Ground.

37. So

33. Therefore thus saith the Lord concerning the King of *Affyria*, He shall not come into this City nor shoot an Arrow there, nor come before it with Shields, nor cast a Bank against it.

34. By the Word that he came, the same shall return, and shall not come into the City, saith the Lord.

35. For I will defend this City to save it, for my own sake, and for my Servant *David's* sake.

36. Then the Angel of the Lord went forth, and smote in the Camp of the *Affyrians* an hundred and fourscore and five thousand: And when they arose early in the Morning, behold, they were all dead Corpses.

37. So

37. So Sennacherib King of Syria departed, and went and remained, and dwelt in Nineveh.

38. And it came to pass, as he was worshipping in the House of Nisroch his God, Adrammelech and Sharezer his Sons smote him with the sword; and they escaped into the land of Armenia: And Esar-haddon his Son succeeded in his stead.

37. So Sennacherib King of Syria fled away out of the Land of Judah, and returned unto his chief City of Nineveh, and dwelt there.

38. And it came to pass, as he was worshipping in the Temple, dedicated to Nisroch his God, that two of his Sons Adrammelech and Sharezer slew him with their Swords, and fled away into the Land of Armenia, lest they should be punished for their Parricide, and Esar-haddon another of his Sons succeeded in his Throne.



# THE HISTORY OF HEZEKIAH KING OF JUDAH.

## C H A P. XXXVIII.

*Hezekiah falls sick, and is threatened by the Prophet Isaiah with Death; but upon his Humiliation and Prayer has the Promise of having his Life lengthen'd to fifteen Years, and that Promise confirmed with a Miracle, for which Blessing Hezekiah composes a Song of Praise, and causes his miraculous Recovery with all its Circumstances, to be recorded as a grateful Acknowledgment of the Mercy of God to him.*

**I**N those Days *Hezekiah* fell sick, and thought he should die; and *Isaiah* the Prophet was order'd by God to go unto him, and confirm him in his Opinion, and to tell him, he had best make his Will, and settle all his worldly Affairs, for that he must expect no otherwise but to die.

2. Upon this *Hezekiah* was very much troubled, and turned him in his Bed with his Face to the Wall from the Company, that he might with more Privacy and Freedom pour out his Soul unto the Lord, which he did after this Manner.

3. I

**I**N those Days *Hezekiah* was sick unto Death, and *Isaiah* the Prophet the Son of *Amoz* came unto him, and said unto him, Thus saith the Lord, Set thine House in Order: For thou shall die, and not live.

2. Then *Hezekiah* turned his Face toward the Wall, and prayed unto the Lord,

3. And

3. And said,  
Remember now, O  
Lord, I beseech  
thee, how I have  
walked before thee  
in Truth, and with  
a perfect Heart,  
and have done that  
which is good in  
thy sight: And He-  
zekiah wept sore.

3. I beseech thee, O Lord, re-  
member, how that I thy Servant  
have made it the Business of my  
Life, as far as frail Nature would  
permit, to walk in the Ways of  
thy Commandments, and that not  
in Shew and Appearance only,  
but with an Heart free from Hy-  
pocrisy, and have done all the  
Good that lay in my Power: Re-  
member therefore, O Lord, I be-  
seech thee, and because I have  
done this, be gracious unto me  
and spare thou my Life, and cut  
not off my Days at this Time:  
And Hezekiah's Heart was so full  
of Grief that he wept sorely.

4. Then came the  
Word of the Lord  
Isaiah, saying,  
5. Go and say to  
Hezekiah, Thus  
saith the Lord, the  
God of David thy  
Father, I have  
heard thy Prayer,  
have seen thy  
Tears: Behold, I  
will add unto thy  
Days fifteen Years.

4. Upon this Humiliation the Lord  
ordered the Prophet *Isaiah*, who  
had left him, to return to *Hezekiah*,  
5. And to tell him, thus saith  
the Lord, that made the Promise  
to thy Forefather *David*, that if  
his Children took heed to their  
Ways to walk before him in  
Truth, with all their Heart, and  
with all their Soul, there should  
not fail him a Man on the Throne  
of *Israel*, or such a righteous Prince  
should not be cut off before his  
Time, *Psalm cxxxii. 12. 1 Kings ii. 4.*  
I, that very God, have heard the  
Prayers he has made unto me, I  
have taken notice of his Humilia-  
tion and Tears, and am so moved  
to Compassion by them, that I will  
add to the Days that he has al-  
ready lived, fifteen Years.

6. And

Q

6. And

6. And further, I will grant him more than he asks; I will deliver him and his City out of the Hands of the King of *Affyria*, that King shall not be able to take *Jerusalem*.

7. And for a confirmation of what I promise,

8. Behold, I will bring again the Shadow of the Degrees which is gone down in the Sun-dial that his Father *Ahaz* put up in his Court, ten Degrees backward: And accordingly the Shadow of the Sun did plainly appear to return back ten Degrees, by which it had gone down before.

9. Here follows the Writing of *Hezekiah* King of *Judah*, which he penned down after his Recovery from his Sickness, and caused to be recorded both for a Testimony of his own Gratitude, and for the Instruction of future Ages.

10. When the Lord sent me that Message by his Prophet, that I should die and not live, I said within my self, If it be thy Pleasure to have me die, O Lord, I must submit, and patiently bear the Punishment thou layest upon me,

6. And I will deliver thee, and this City out of the Hand of the King of *Affyria*: And I will defend this City.

7. And this shall be a Sign unto thee from the Lord, that the Lord will do this Thing that he hath spoken:

8. Behold, I will bring again the Shadow of the Degrees which is gone down in the Sun-dial of *Ahaz* ten Degrees backward. So the Sun returned ten Degrees, by which Degrees it was gone down.

9. The Writing of *Hezekiah* King of *Judah*, when he had been sick, and was recovered of his Sickness:

10. I said in the cutting off of my Days, I shall go to the Gates of the Grave: I am deprived of the Residue of my Years.

me, of being deprived of the Residue of those Years, which I might reasonably have hoped to have lived according to the Course of Nature.

11. *I said, I shall not see the Lord, even the Lord in the Land of the Living: I shall behold Man no more with the Inhabitants of the World.*

12. *Mine Age is departed, and is removed from me as a Shepherd's Tent: I have cut off like a Weaver my Life: He will cut me off with pining Sickness: From Day even to Night wilt thou make an end of me.*

13. *I reckoned till Morning, that as a Lion so will be break all my Bones: From Day even to Night wilt thou make an end of me.*

14. *Like a Crane or a Swallow so did I chatter: I did mourn as a Dove:*

*Mine*

11. I concluded within myself, that I should no more have the comfortable Fruition of God's Presence in his holy Temple, nor have Society any longer with Men in this World.

12. My Term of Life is expiring, and removing as a Shepherd's Tent; I have caused the Lord to cut off my Life, as a Weaver cuts his Web from the Thrum before it be finished: He will cut me off with a grievous Sickness, that will cause my Flesh to pine away by degrees.

13. I could not rest all Night for the Pains that tormented my Bones, and thought every Day would be my last.

14. I made a doleful Noise like a Crane or Swallow, and did groan and mourn like a Dove. Mine Eyes grew dim by reason of my

*Q 2*

*con-*

continual steady looking up to Heaven; wherefore I was forced to speak my Thoughts, and pray unto the Lord, saying, I am sorely oppressed, O Lord, with this Distemper in my Body, give me some Ease and Release from my Pain, if it be thy blessed Will.

15. How shall I be able to express the Loving-Kindness of the Lord? For upon my Prayer to him, he sent a gracious Message to me by his Prophet concerning the Prolongation of my Life, and I doubt not but he will make good his Word: I am resolved thankfully to remember the miserable Condition from which God hath delivered me; and all the Years he shall add to my Life, bitterly lament the Time wherein I have offended so gracious a God.

16. O Lord, all Men receive and hold their Lives by thy Favour, and the Word of thy Power; but in a more especial manner this Life of mine, whereby my Breath is still kept in me, is an immediate Act and Instance of thy Power and Goodness. I verily believe that thou wilt recover me from my Sicknes as thou hast promised, and make me yet see many more Days in the Land of the Living.

17. 'Tis certainly true, in the midst of Health and Prosperity I was suddenly seized with Sicknes

*Mine Eyes fail with looking upward: O Lord, I am oppressed, undertake for me.*

15. *What shall I say? He hath both spoken unto me, and himself hath done it: I shall go softly all my Years in the Bitternes of my Soul.*

16. *O Lord, by these Things Men live, and in all these Things is the Life of my Spirit: So wilt thou recover me, and make me to live.*

17. *Behold, for Peace I had great Bitternes; but thou*

*in*

*thou hast in love to  
my Soul delivered  
it from the Pit of  
Corruption : For  
thou hast cast all  
my Sins behind thy  
Back.*

18. *For the  
Grove cannot  
praise thee, Death  
cannot celebrate  
thee: They that go  
down into the Pit  
cannot hope for thy  
Truth.*

19. *The Living,  
the Living, he shall  
praise thee, as I do  
this Day: The Fa-  
ther to the Chil-  
dren shall make  
known thy Truth.*

20. *The Lord  
was ready to save  
me: Therefore we  
will sing my Songs  
to the stringed In-  
struments, all the  
Days of our Life,  
in the House of the  
Lord.*

21. *For*

in my Body, and cast into a most wretched and deplorable Condition; but thou, O Lord, in pity to me, hast forgiven those Sins which brought these Evils upon me, and hast released me from the Punishment due to them.

18. *For which Mercy I will not  
fail to return thee Thanks, and set  
forth thy Praises in thy holy Tem-  
ple, which I could not have done  
if I had died.*

19. *But now thou hast preserved  
my Life, I will make that good  
use of it, to praise thee for thy  
Goodness, and acknowledge thy  
Mercy, as I do now, and will con-  
tinue to do all the Days of my  
Life; and not only praise thee  
my self, whilst I am alive, but  
record it in the Annals of my  
Reign, that when the Generations  
to come shall hear of thy Loving-  
Kindness to me, they also shall  
praise thy Name for it.*

20. *When I was sick unto Death,  
the Lord saved me; therefore will  
I and my People sing Songs of  
Praise and Thanksgiving to the  
Musick of the Quire in the Tem-  
ple of the Lord, as long as we  
live.*

Q 3

21. I

21. I will also have the Medicine recorded which the Lord ordered the Prophet *Isaiah* to apply to cure me, which was, by laying a Lump of Figs as a Plaister upon my Sore, which healed it, 2 Kings xx. 7.

22. *Hezekiah* also recorded the Token by which the Prophet assured him that the Lord would heal him so suddenly, as that he should be able to go to the Temple in three Days time, 2 Kings xx. 11.

21. For *Isaiah* had said, Let them take a Lump of Figs, and lay it for a Plaister upon the Boyl, and he shall recover.

22. *Hezekiah* also had said, What is the Sign, that I shall go up to the House of the Lord?



**CHAPTER XXXIX.**

The King of Babylon having heard of the miraculous Cure of Hezekiah, and the wonderful Circumstances attending it, sends to congratulate him upon it. Hezekiah proud of so great Honour done him by so potent a Prince, out of Vanity shewed his Ambassadors all his Treasures and Rarities. To reprove this piece of Pride, Isaiah, by God's Direction, acquaints him, that the Time would come, when all those boasted Riches should be carried to Babylon, and even the Heirs of the Royal Family treated as Slaves and Captives there. This severe Denunciation brought him to a sight of his Error and Sins, and caused a perfect Resignation in him to the Will of God.

**A**T that time Merodach-Baladan, the Son of Baladan King of Babylon, sent Letters and a present to Hezekiah: For he had heard that he had been sick, and was recovered.

2. And Hezekiah was glad of them,

**S**ome time after Hezekiah's Recovery, Merodach-Baladan, the Son of Baladan King of Babylon, sent Letters and a Present to Hezekiah to congratulate him; for he had heard of his Illness, and of his wonderful Recovery, with all its Circumstances.

2. And Hezekiah received the Letters and Present very kindly,

Q 4

and

and was proud of the great Favour the King of Babylon did him in sending his Ambassadors to him, insomuch that he shewed them all his Wealth and Treasure, his Armory and Rarities: There was nothing remarkable or worth seeing in his Court or Kingdom that he shewed him not.

them, and shewed them the House of his precious Things, the Silver, and the Gold, and the Spices, and the precious Ointment, and all the House of his Armour, and all that was found in his Treasures: There was nothing in his House, nor in all his Dominion, that Hezekiah shewed them not.

3. Upon this *Isaiah* the Prophet came unto King *Hezekiah*, and asked him from whence those Strangers came, and what they said: And *Hezekiah* said, They are come from a far Country, from that great and potent Monarch the King of *Babylon*, to congratulate me upon my Recovery.

3. Then came *Isaiah* the Prophet unto King *Hezekiah*, and said unto him, What said these Men? And from whence came they unto thee? And *Hezekiah* said, They are come from a far Country unto me, even from *Babylon*.

4. Then said the Prophet, What have they seen in thine House? And *Hezekiah* answered, I have shewed them all that is in my Court; there is nothing worth seeing that I have not shewed them.

4. Then said he, what have they seen in thine House? And *Hezekiah* answered, All that is in mine House have they seen:

5. Then

*seen: There is no-  
thing among my  
Treasures that I  
have not shewed  
them.*

5. Then said  
Isaiah to Heze-  
kiah, Hear the  
Word of the Lord  
of Hosts.

6. Behold, the Days  
come that all that  
is in thine House,  
and that which thy  
Fathers have laid  
up in store until  
this Day, shall be  
carried to Baby-  
lon: Nothing shall  
be left, saith the  
Lord.

7. And of thy  
Sons that shall issue  
from thee, which  
thou shalt beget,  
shall they take a-  
way; and they shall  
be Eunuchs in the  
Palace of the King  
of Babylon.

8. Then said  
Hezekiah to I-  
saiah, Good is the  
Word of the Lord  
which thou hast  
spoken: He said  
moreover, For there  
shall

be ye sold in your land for slaves, and si-  
gned away of this city of Jerusalem  
but myself and this young  
man my son, whom God has  
sent me to comfort you.

5. Then said Isaiah to Hezekiah,  
Hear the Word of the Lord of  
Hosts sent to thee by me his Pro-  
phet,

6. Behold, the Time will come,  
when all the Treasure that thou  
thy self and thy Predecessors have  
laid up in store unto this Day,  
shall be carried to that great City  
of Babylon, from whence those  
Men came. It shall certainly  
come to pass, that the Army of  
the King of Babylon shall one Day  
carry them intirely away.

7. And they shall take thy Sons  
and make them Eunuchs, and  
then place them as Slaves to that  
heathen Monarch.

8. Then said Hezekiah unto I-  
saiah, I do in all Humility sub-  
mit my self to the good Pleasure  
of God, and do acknowledge that  
God hath dealt very graciously  
with me, in that, though I had  
deserved a present Punishment,  
it

it hath pleased him in Mercy to  
respite it, and to vouchsafe to  
grant, that true Religion and  
Peace shall be continued in my  
Kingdom as long as I shall sit up-  
on the Throne,

*shall be Peace and  
Truth in my Days.*



A P A.



A  
PARAPHRASE  
ON THE  
Book of ISAIAH.

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P A R T IV.

Containing the Consolatory Chapters.

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C H A P. XL.

*The Lord orders the Prophet to promise Comfort to his People, having suffered a Time of Punishment; who prophesies of the Gospel State of Consolation, describes the Fore-runner John the Baptist, and after him the Messias; shews the Reasonableness of relying on the Performance of this Promise, by Arguments drawn from the Power and Wisdom of God; then reproves the Folly and Vanity of Idol-makers, and blames the Diffidence of the Jews in their Straits.*

**C**omfort ye, **T**HUS saith the God of *Israel*,  
comfort ye the God of Mercy and Con-  
my People, saith solation, although I have caused  
your God. Veni-

Vengeance to be declared against my People for their Sins, yet let them not despair; but do ye, my Prophets and Priests, that now are, and hereafter shall be, declare this comfortable Message to them from me, that they may not sink under their Burden.

2. Publish aloud that the Lord is full of Compassion, and abundant in Goodness; declare to Jerusalem that her Troubles and Afflictions will soon have an End, and her Transgressions be forgotten; and though her Punishments have been greater than those of other Nations, yet the Lord will be gracious to his Land, and pity his People.

\* Matt. iii.

3. Mark i. 3.

Luke iii. 4.

John i. 23.

3. I seem already to hear the Voice of that Messenger, who shall usher in their Redeemer, whose Life shall be a Life of Mortification, fit for a Preacher of Repentance. He shall begin his Preaching in the Wilderness, a Place most free from Vanity and worldly Glory. Behold, I seem to hear his Voice, saying, Prepare your selves by Repentance and Amendment of Life, that ye may be fit to enter into the Kingdom of the Messiah; prepare to receive your Saviour with Humility and Reverence.

4. Before him shall all Difficulties be removed: By his Doctrine the Humble shall be exalted;

but

2. Speak ye comfortably to Jerusalem, and cry unto her, that her Warfare is accomplished, that her Iniquity is pardoned: For she hath received of the Lord's Hand double for all her Sins.

3. \* The Voice of him that crieth in the Wilderness, Prepare ye the Way of the Lord, make straight in the Desert a Highway for our God.

4. Every Valley shall be exalted, and every Mountain

ta

*and Hill shall  
be made low: And  
the crooked shall be  
made strait, and the  
rough Places plain.*

*5. And the Glo-  
ry of the Lord shall  
be revealed, and  
all Flesh shall see it  
together; For the  
Mouth of the Lord  
 hath spoken it.*

*6. The Voice  
is laid, Cry. And he  
laid, what shall I  
say? All Flesh is  
Grass, and all the  
Goodliness thereof  
as the Flower of  
the Field.*

*7. The Grass  
withereth, the  
Flower fadeth; be-  
cause the Spirit of  
the Lord bloweth  
upon it: Surely the  
People is Grass.*

*8. The*

but the Proud shall be brought low; those that are in Error shall be led into the Paths of Truth, and those of violent and tumultuous Passions shall become meek and patient.

5. He shall testify his Authority, and proclaim his Power by infinite Miracles of Mercy: He shall reveal to Mankind the glorious Attributes of the Almighty, and teach true Religion and Knowledge to all the Nations of the World, who shall see his Works, believe his Doctrine, and give Glory to the God of Israel. This the Lord, the supreme Governor of the World has promised, and his Word shall not fail.

6. Thus faith the Divine Fore-runner, Put not your Trust in Man, nor imagine that this Salvation shall arise from human Assistance. For what is mortal Power? Is it not perishable as the Grass of the Field? Yea, all the Strength, Might, and Wisdom of Mortals is more uncertain than Grass, even weaker than the tender Blossoms of a Flower.

7. The Grass withereth, the Flower fadeth upon the Blast of every nipping Wind, or scorching Sun; and so will the most glorious of the Sons of Men, if God in his Displeasure shall but breathe his Fury upon them ever so little.

8. Winds

8. Winds and Storms, indeed, may deface the Beauty of the Grass and Flowers, and bring them to nought; but what God hath promised shall be brought to pass against all Opposition.

9. O thou blessed Messenger, that bringest these glad Tidings of Salvation to the People of God, proclaim them in the most conspicuous Parts, that all may hear and rejoice. O thou Messenger of Happiness, lift up thy Voice like a Trumpet, be not discouraged by the Infidelity of Mankind, nor fear the Countenances of the Powerful, but declare to all that wait for Salvation, that the Kingdom of the *Messias* is come.

10. Behold, the *Messias* shall appear in the Glory of the Almighty, armed with Power and Authority to humble proud Sinners, and to subdue all Opposers: His Miracles shall proclaim his Divinity, and reduce Mankind to his Obedience: He shall clearly reveal to the World that inestimable Reward which God hath prepared for those that obey him, even eternal Happiness and Immortality.

11. He shall be the true Shepherd, who shall lead his Servants in the right Paths of Knowledge, and feed them with true Instruction

8. The *Graft* withereth, the *Flower* fadeth: But the Word of our God shall stand for ever.

9. O Zion, that bringest good Tidings, get thee up into the high Mountain: O Jerusalem, that bringest good Tidings, lift up thy Voice with Strength: Lift it up, be not afraid: Say unto the Cities of Judah, Behold your God.

10. Behold, the Lord God will come with strong Hand, and his Arm shall rule for him: Behold, his Reward is with him, and his Work before him.

11. He shall \* feed his Flock like a Shepherd: He shall gather the Lambs

\* John x.  
ii.

Lambs with his  
Arm, and carry  
them in his Bosom,  
and shall gently  
lead those that are  
with Young.

tion and Wisdom: He shall gather together all sincere Lovers of Truth, all that are meek, humble, patient, and benevolent, and unite them into the blessed Community of his Kingdom: He shall preserve them with the most tender Affection; he will pity their Weakness and Frailty, and gently guide and heal all that are oppressed with Sin and Sorrow: He will not despise the weak and broken in Spirit, but will govern all with Mercy and Compassion.

12. Who hath  
measured the Waters in the Hollow  
of his Hand? And  
marked out Heaven  
with the Span, and  
unprehended the  
Dust of the Earth  
in a Measure, and  
weighed the Mountains in Scales, and  
the Hills in a Balance?

12. Think not, O *Israel*, that the Lord will not perform his Promise; question not his Power and Wisdom to effect it, and hope not for Salvation from any other. Look upon his Works, and argue from them, and say, Who but the Almighty poured the Sea on the Earth, and governs and restrains it within its Bounds, as though the mighty Deep was but a Drop in the Hollow of his Hand? Who but he could stretch forth the stupendous Arch of Heaven, or measure its Bounds, which yet is less than a Span to his Infinity? Who but the Almighty Creator can count the Number of the Sand, or measure the Dust of the Earth? He knows every Atom of the Universe, and hath adjusted each in proper Place, Order, and Proportion. Who but the Omnipotent can lift up the Mountains,

those

13. Who

those Lands of the Earth, and put them in their due Place? To Man they may appear without Form, Order, or Proportion, but their Weight is exactly known to him, who hath fixed them in Number and Measure, as best suits the great Uses of the World.

13. These are all the mighty Acts of his Power, and his Wisdom is as great as his Power; what Mortal then can pretend to find fault with his Ways? Can the Creature add Knowledge to the Creator?

<sup>†</sup> Rom. xi.  
34.  
<sup>1</sup> Cor. ii.  
16.

14. His Wisdom doth not, like Man's, arise from Counsel and Instruction; but he sees all Things at one View: His Knowledge doth not proceed from Experience, but past, present, and future, are all before him: His Understanding exceeds all human Conceptions, and the highest Reach of Mortal Knowledge is Folly in his Sight.

15. Behold, all Nations of the World are but as a Drop of Water to the Ocean, compared to him, or the smallest Grain to the Globe of the Earth. All the Islands, Mountains, and Promontories, are removed at his Word, as the lightest Particle of Dust before the Whirlwind.

16. Were the Almighty to be atoned by Sacrifices only, where could enough be found, or such as became

13. Who hath directed the Spirit of the Lord, or bring his † Counsellor hath taught him?

14. With whom took he Counsel, and who instructed him in the Path of Judgment, and taught him Knowledge, and shewed to him the Way of Understanding?

15. Behold, the Nations are as a Drop of a Bucket, and are counted as the small Dust of the Balance: Behold, he taketh up the Isles as a very little Thing.

16. And Lebanon is not sufficient to burn, nor

the Beasts thereof become his Majesty? The lofty Lebanon, whose Top is crowned with Cedars, and all the Herds and Flocks that cover its Sides, and all the Cattel upon a thousand Hills, are too Mean an Offering to that supreme Being, from whom all Things proceed.

17. All Nations before him are as nothing, and they are counted to him less than nothing, and Vanity.

18. To whom then will ye \* liken God? Or what Likeness will ye compare unto him?

19. The Workman melteth a graven Image, and the Goldsmith spreadeth it over with Gold, and casteth Silver Chains.

20. He that is so impoverished that he hath no Oblation, chooseth a Tree that will not rot; he seeketh unto him a cunning Workman to prepare a graven Image

17. All Nations and People are nothing compared to him, even less than nothing, mere Emptiness and Vanity; for what Proportion is there between Finite and Infinite, between the Creator of all Things, and his Creatures?

18. To whom then will ye liken God? or what is there in Nature that can resemble his Power and Wisdom?

19. And yet so stupid are ye to imagine this infinite Being like an Image formed by Mens Hands, which ye get a Workman to cast into a Mould, and employ a Goldsmith to cover it with Gold, and then fasten it to a Wall or Pillar with Silver Chains.

20. And he whose Poverty will not bear this Expence, chooses a sound Tree, and has it fashioned into an Image, and fastned as not able to support it self. Thus do ye compare that Being that giveth Life and Breath, and all Things, to some Mettal or Stock of a Tree, without Life or Motion,

\*Act xvii.  
19.

## A PARAPHRASE ON

tion, and the sovereign Architect of the World to the Work of your own Hands.

21. O ye Fools, and slow of Heart to conceive! Hath not your own Reason from the visible World, the Works of the Almighty convinced you? Have not your Fathers told you, and by Tradition delivered it down to Posterity? Is it not by the universal Voice of Mankind from the Beginning of the World agreed upon?

22. That God is an infinite, immaterial Being, who encompasseth the Earth; and all the Inhabitants of the World are less compared to him, than the most despicable Insects. He stretcheth out the Heavens as a Curtain to veil his Glory from weak Mortals; but is himself unconfined, Heaven and Earth cannot contain him; for he inhabiteth Infinity, and every Point of boundless Space is filled with his Presence.

23. In vain doth the Tyrant glory in his Power, or the Statesman in his Artifice. The Almighty in a Moment destroys the haughty Monarchs of the Earth, and brings down their Greatness to Shame and Ignominy, and reduces the Cunning of the Politician to Folly and Disappointment.

24. In

age that shall not be moved.

21. Have ye not known? have ye not heard? hath it not been told you from the Beginning? have ye not understood from the Foundations of the Earth?

22. It is he that sitteth upon the Circle of the Earth, and the Inhabitants thereof are as Grashoppers; that stretcheth out the Heavens as a Curtain, and spreadeth them out as a Tent to dwell in.

23. That bringeth the Princes to nothing; he maketh the Judges of the Earth as Vanity.

24. Ye

24. *Yea they shall not be planted, yea they shall not be sown, yea their Stock shall not take Root in the Earth: And he shall also blow upon them, and they shall wither, and the Whirlwind shall take them away as Stubble.*

25. *To whom then will ye liken me, or shall I be equal, saith the holy One?*

26. *Lift up your Eyes on high, and behold who hath created these Things, that bringeth out their Host by Number: He calleth them all by Names, by the Greatness of his Might, for that he is strong in Power, not one faileth.*

24. *In vain do they lay Scenes of Happiness, and think to thrive and make a Figure in the World for a long Time, a sudden Blast of God's Displeasure makes them soon wither, and puts an End to their flourishing Condition; their Posterity shall not be established, but their Memorial shall perish, as the light Stubble flieth before the Whirlwind.*

25. *Consider of all these Instances of my Wisdom and Power, saith God, and then tell me, to whom will ye compare me? Is there any upon Earth, think you, that can do like me?*

26. *Lift up your Eyes on high, and view the expanded Arch of Heaven: Behold the Sun in his Glory, and the Moon walking in Brightness: Contemplate the numberless Stars that glitter through the vast Expanse. Who but the Almighty hath created such glorious Bodies? Who but he hath controuled them in their Courses? He alone counts their Number, and intimately knows their Substances, Powers, and Qualities, and hath determined their Magnitude and Quantities in exact Order and Harmony, how wonderful is his Wisdom! how amazing his Power, that hath constituted such stupendous Bodies,*

dies, and governs their Motions with such invariable Regularity, that from the Creation they have performed their destined Periods, nor hath one of them ever failed to have done its appointed Work.

27. Why then, O *Israel*, dost thou despair, and say? That God, who by his Providence ordereth all Things, hath turned away his Face, and will not take Notice of thy Affliction; that when thou makest complaint unto him, he will not hear, nor temper his Judgments with Mercy.

28. Are ye not convinced? Have you not heard that the everlasting God, the Lord, the Creator of all Things, wants not Strength or Power to deliver his People, although he delay it; we cannot fathom the Depth of his Providence, nor assign the Reason of all his Proceedings.

29. In his own due Time he will send his Salvation; for when mortal Strength faileth he is a Support and Refuge: He giveth Power and Vigour to the Faint and Desponding, and Strength and Courage to the Weak and Impotent.

30. Those that make the greatest Boast of their Strength, as young

*27. Why sayest thou, O Jacob, and speakest, O Israel, My Way is hid from the Lord, and my Judgment is passed over from my God?*

*28. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the Ends of the Earth fainteth not, neither is weary? There is no Searching of his Understanding.*

*29. He giveth Power to the Faint: And to them that have no Might he increaseth Strength.*

*30. Even the Youths shall faint and*

and be weary, and  
the young Men  
shall utterly fall.

31. But they  
that wait upon  
the Lord shall re-  
new their Strength:  
They shall mount  
up with Wings as  
Eagles, they shall  
run and not be  
weary, and they  
shall walk and not  
faint.

Young Men are apt to do, shall  
find it fail them, whenever God  
withdraws his Support.

31. But those that put their  
Confidence in the most High,  
shall find continual Support and  
Assistance; they shall be bold,  
active, and vigorous in all good  
Enterprizes: As an Eagle tow-  
ering aloft shall they surmount  
all Difficulties, and nothing  
shall be too hard for those that  
trust in the Lord; for in the  
Lord Jehovah is everlasting  
Strength.



R 3 CHAP.



## C H A P. XLI.

*The Lord is introduced as pleading with the Worshippers of Idols concerning his and their Divinity. He shews his Power and Knowledge of future Events, by reminding them of his bringing Abraham into Canaan; prophesies of his bringing the Jews out of Captivity, challenges them to hinder it, if they can, or to foretel any remarkable Revolution that should happen in the World; but as they could not, justly concludes that all the Idol Gods were false, and not to be trusted.*

I Have a Contest with my People, which I would have the very Heathens to be Witnesses of. Come hither therefore, ye foreign Nations, hold your Peace, while I plead for my self, and hear what Arguments I bring for the Proof of my Divinity: And when I have done speaking, let them reply what they can, either to refute my Words, or defend their Idolatry.

2. Who was it that brought Faithful Abraham from Ur of the Chaldees, and caused him to travel to the promised Land, subdued

KEEP silence before me, O Islands, and let the People renew their Strength: Let them come near, then let them speak: Let us come near together to Judgment,

2. Who raised up the righteous Man from the East, called him to his Foot, gave

*gave the Nations before him, and made him rule over Kings? He gave them as the Dust to his Sword, and as driven Stubble to his Bow.*

3. *He pursued them, and passed safely; even by the Way that he had not gone with his Feet.*

4. *Who bath wrought and done it, calling the Generations from the Beginning? I, the Lord the first, and with the last, I am he.*

5. *The Asses saw it, and feared; the Ends of the Earth were afraid, drew near, and came.*

6. *They*

*dued the Nations unto him, and gave him Victory over divers Kings; who made these Nations and Kings to scatter themselves, and fly before the Sword of this righteous Man, as the Dust and Stubble before the Wind.* IIA. v.

3. *He pursued them through strange and unknown Countries, with Safety and Success.*

4. Whose Work was this but mine? Who have disposed and ordered the several Successions of Ages, allotting the proper Seasons for the bringing my own Designs to pass? I the Lord am he, that alters not with Time and Occasions, but was before all Things; even from Eternity, and shall continue to be to all Eternity; whereas these Idols were but of Yesterday, being made by Mens Hands, and shall in a little Time vanish and be destroyed.

5. The Nations round about were Witnesses of the great Works I did for my People, and the Inhabitants of distant Places heard of them, they gathered themselves together to consult for their common Safety, and to maintain the Cause of their Idols.

R 4

6. They

\* Revel. i.  
17. xxii. 13.

6. They encouraged and assisted one another in their idolatrous Practices, as if they would make an head against me.

7. All the Artificers heartned up one another to the Work of making Images.

8. So let them do what they can for the Idols they worship; but thou, O *Israel*, art my People, and I will be thy God. I chose *Jacob*, your Fore-Father, for my Servant, and made a League of Friendship with *Abraham*.

9. Thou, *Israel*, whom I took to my self, and brought hither in the Loins of thy Father *Abraham* from a remote Country, passing by many of his Betters to enter into Covenant with him.

6. They helped every one his Neighbour, and every one said to his Brother, Be of good Courage.

7. So the Carpenter encouraged the Goldsmith, and he that smooched with the Hammer, him that smote the Anvil, saying, It is ready for the Sodering: And he fastened it with Nails, that it should not be moved.

8. But thou, *Israel*, art my Servant, *Jacob* whom I have chosen, the Seed of *Abraham* my Friend.

9. Thou whom I have taken from the Ends of the Earth, and called thee from the chief Men thereof, and said unto thee, Thou art my Servant, I have chosen thee, and not cast thee away.

10. There-

10. Fear

10. Fear thou  
not, for I am with  
thee : Be not dis-  
mayed, for I am  
thy God : I will  
strengthen thee, yea  
I will help thee,  
and I will uphold  
thee with the right  
Hand of my Righte-  
ousness.

11. Behold, all  
they that were in-  
volved against thee  
shall be ashamed  
and confounded :  
They shall be as  
nothing, and they  
that strive with  
thee shall perish.

12. Thou shalt  
smite them, and shalt  
not find them, even  
them that contend-  
ed with thee : They  
that war against  
thee shall be as no-  
thing, and as a  
Thing of Nought.

13. For I the  
Lord thy God will  
uphold thy right  
Hand, saying unto  
thee, Fear not,  
I will help thee.

10. Therefore though all Na-  
tions that are about thee hate thee,  
and make them Gods, and pray  
to them to curse thee, and join  
together against thee, yet fear not  
thou ; I will preserve thee in the  
midst of all Dangers, that they  
overwhelm thee not ; I will sup-  
port thee with my Power, and  
thereby make my Fidelity (in ful-  
filling my Promises) appear to the  
World.

11. Behold, all they that were  
combined together against thee  
shall be overthrown, all their De-  
signs shall come to nought.

12. Nay, they shall so perish,  
that if you seek after them, you  
shall not be able to find them ;  
they shall come to utter Destru-  
ction.

13. For I the Lord thy God  
will so strengthen thee, as to ena-  
ble thee to vanquish all thine E-  
nemies.

14. Fear

Be

## A PARAPHRASE ON

14. Be not dismayed, O ye despised People of the Jewes! how base and despicable soever ye seem in the Eyes of your Enemies, the World shall see and find, that you are dear to me, and that I will help and deliver you.

15. And however the World do now insult upon you, I will raise you up to a Power of just Revenge, and will enable you to subdue your greatest and proudest Enemies.

16. Thou shalt be able to destroy them all, thou shalt rejoice exceedingly in that Salvation the Lord has afforded thee, and shalt ascribe the Victory to the Lord who gave thee Strength, and not to thy Arm of Flesh,

17. When my poor Servants are come to the greatest Extremity of Danger or Misery, I will then appear for their Relief.

14. Fear not, thou Worm Jacob, and ye Men of Israel: I will help thee, saith the Lord, and thy Redemer, the holy One of Israel.

15. Behold, I will make thee a new sharp Threshing Instrument having Teeth: Thou shalt thresh the Mountains, and beat them small, and shalt make the Hills as Chaff.

16. Thou shalt fan them, and the Wind shall carry them away, and the Whirlwind shall scatter them: And thou shalt rejoice in the Lord, and shall glory in the holy One of Israel.

17. When the Poor and Needy seek Water, and there is none, and their Tongue faileth for Thirst, I the Lord will hear them, the God of Israel will not forsake them.

18. I will open Rivers in high places, and Fountains in the midst of the Valleys : I will make the Wilderness a Pool of Water, and the Land Springs Water.

19. I will plant the Wilderness with Cedar, the Shittim-tree, and the Myrtle, and the Olive-tree: I will set in the Desert the Fir-tree, and the Pine, and the Box-tree.

20. That they may see, and know, and consider, and understand together, that the Hand of the Lord hath done this, and the holy One of Israel hath created it.

21. Produce your cause, saith the Lord; bring forth your strong Reasons, saith the King of Jacob.

22. Let them bring them forth and

18. I will cause them to overcome all Difficulties, and relieve them in all their Necessities: If in Journeys they want Water, I will make the very Rocks pour out Springs upon them, and not only do this for the Refreshment of their Bodies, but I will give them also the Waters of Life for the good of their Souls.

19. And when I call them home to their own Land, the dry and barren Wilderness shall be no Discouragement to their Passage; for I will cause it before their Return to be pleasantly planted, and coolly shaded with Variety of goodly Trees of all Growths and Statures.

20. And the many wonderful Steps by which their Restoration will be brought about, shall convince all considering Persons, that it is the Work of me their God only.

21. Let these Idolaters alledge what they can to prove the Divinity of their Idols:

22. Let them, if they can, shew what Things shall happen hereafter;

after; let them prove they ever gave any true Prophecies relating to former Times, and that the Event has exactly answered the Prediction; or let them now declare any particular Change of Affairs that is to come to pass in a short Time.

and shew us what shall happen: Let them shew the former Things what they be, that we may consider them, and know the latter End of them; or declare us Things for to come.

23. Let them shew such future Events as are contrary to the Course of Nature, and set it down plainly without any dark or doubtful Expressions. Let them see, if they can defend or protect their Worshippers, whom I design to destroy; or if they can hurt my People when I purpose to save them. Such Things as these would be something on their behalf.

24. Behold, ye are of no Use or Value; your Responses are Lies and Cheats. He that putteth his Trust in you, is abominable for his Folly as well as Wickedness.

25. You neither foreknow nor can do any Thing. I foretold the bringing my Servant Abraham out of a strange Land, and settling him in the Land of Canaan, which is fulfilled in every Particular; and for a further Instance of my Divinity, I do now foretel, and will certainly effect, a great Revolution in the World, which, though

23. Shew the Things that are to come hereafter, that we may know that ye are Gods: Yea, do good or do evil, shew we may be dismayed, and behold it together.

24. Behold, ye are of nothing, and your Work of nought: An abomination is he that chooseth you.

25. I have raised up one from the North, and he shall come: From the rising of the Sun shall he call upon my Name, and he shall come upon Princes as upon Morter, and as the Potter

treadeth though I tell you beforehand, you shall not be able to hinder. I will raise up a Prince (*Cyrus*) who shall bring those People in *Media* that belong to him from the North, as also the *Persians* from the East, and proclaim my Name throughout all his Kingdom : He shall come and tread upon Princes, as easily as Men stamp upon Morter, or as the Potter treadeth the Clay.

26. Who hath  
dared from the  
beginning, that we  
know? And  
in Time, that  
may say, He is  
heinous? Yea,  
it is none that  
with, yea, there  
none that decla-  
th, yea, there is  
one that heareth  
Words.

27. The first  
I say to Zi-  
Behold, behold  
m, and I will  
Jerusalem  
that bringeth  
Tidings.

26. Which of all the Gods of the Heathen did ever foretel such a Revolution as this from the Beginning of the World to this Day, before it came to pass? Tell me, and I will allow his Claim to Divinity, to be just. Verily there is none of them that can shew any such Thing; nay, they are so far from answering for themselves, that indeed they neither hear, nor understand one Word that you say.

27. But I that am the First of all Beings, the Author and Disposer of all Things, do and will foretel to my People Things to come. I will give unto Zion, and unto Jerusalem, one that bringeth good Tidings, saying, Behold the wonderful Works that God hath wrought for you; behold thy People returning to their antient Habitations.

28. I therefore am God alone; for upon the strictest Enquiry, I

can-

cannot find a Man among the Idol-Priests or Prophets, that can give any solid or certain Account of future Events; that, when I try their Divinity by this Character, have any thing to say for themselves.

29. So that upon a fair Examination, these Idols are falsely called Gods, empty unsatisfying Things, which, like the Wind, will quickly pass away, and come to nothing but Confusion.

*no Man, even amongst them, and there was no Counsellor, that when asked of them, could answer a Word.*

29. Behold, they are all Vanity, their Works are nothing: Their molten Images are Wind and Confusion.



## C H A P. XLII.

*A Prophecy of sending the Messias, with his Character and Success in Converting the Gentiles, as also a Representation of the Jews rejecting of him, and refusing the Offers of Salvation.*

\* Matt. xii.  
18.

+ Matt. iii.  
17.  
xvii. 5.

I Will still give you a farther Evidence of my Knowledge of future Events. Behold, with the Eye of Faith the *Messiah* chosen by me, to the great Work of the Redemption of Mankind, whom I will assist and enable to do and suffer all those Things that shall belong to his Office, and will be satisfied with that Sacrifice he shall offer up to me. I will en-

B Ehold \* my Servant whom I uphold, mine Elect in whom my Soul + delighteth. I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles.

due him for this purpose with all the Gifts and Graces of my holy Spirit; he shall make known my Laws and Judgments not only to the Jews, but to the Gentiles or Heathens also.

2. He shall not come in Pomp and Grandeur, or subdue Men by Force or Violence.

3. But as Prince of Peace will deal gently with Mankind. He will have a tender regard for afflicted Consciences, and such as are bowed down under the Burden of their Sins; where the least Spark of Grace appears, he will take the utmost care to feed and promote it: By this Method he shall make the Truth and Justice of his Cause appear against all Gainsayers, and obtain a compleat Victory over his Adversaries.

4. He shall not fail, nor be disengaged, till he have judgment in Earth: And the Isles shall wait for his Law.

4. He shall not be discouraged at the Difficulties he or his Ministers are like to meet with in the Discharge of their Office, but shall continue unwearied in well-doing till they have surmounted all Difficulties, and planted the Gospel of Peace and Salvation upon Earth; yea, the most distant Nations shall be in a readiness to be converted, whenever the Means of Grace are offered them.

5. Thus

5. Thus

5. Thus saith the Lord God that created the Heavens and the Earth, and gave Life and Breath to every living Creature.

5. Thus saith God the Lord, he that created the Heavens, and stretched them out, he that spread forth the Earth, and the which cometh out of it; he that giveth Breath unto the People upon it, and Spirit unto them that are therein:

6. I who am the Sovereign Lord God Almighty have called thee, O *Messias*, in my good Will to this high Dignity, to fulfil my righteous Purposes; and in order thereto will give thee Counsel and Strength for this great Work. I will send thee as that Saviour of the World in whom my Covenant of redeeming Mankind was founded of old: Even in those ancient Prophecies which I made in Paradise to the first Parents of Mankind, and after to *Abraham*. And not only to that one chosen Nation of the Jews, but even to the Gentiles also, to whom I have ordained thee as a Light to guide them unto Salvation.

6. I the Lord have called thee Righteousness, and will hold thy Hand, and will keep thee, and grace thee for a Covenant of the People, for a Light of the Gentiles;

7. That whereas the chief Part of Mankind was utterly bereaved of the Light of all Divine Knowledge, now by his Illumination their Eyes may be opened to see the

7. To open the blind Eyes, to bring out the Prisoners from the Prison, and then the

that fit in Darkness  
out of the Prison  
House.

the Things belonging to their  
Peace: And whereas they were  
shut up in a miserable Bondage  
to Sin and Satan, he may graci-  
ously deliver them from the Chains  
of Sin, and the Captivity of Sa-  
tan.

8. I am the Lord,  
that is my Name,  
and my Glory will  
I not give to ano-  
ther, neither my  
Praise to graven  
Images.

9. Behold the  
former Things are  
come to pass, and  
new Things do I  
declare: Before  
they spring forth I  
tell you of them.

10. Sing unto  
the Lord a new  
Song, and his Praise  
from the End of  
the Earth: Ye  
that go down to the  
Sea, and all that  
is therein, the Isles  
and the Inhabi-  
tants thereof.

11. Let the Wil-  
derness and the Ci-  
ties thereof lift up  
their Voice, the Vil-  
lages that Kedar  
doth

8. My Name *Jehovah* denotes  
me to be the only true God, and  
I will assert my Honour by vin-  
dicating the Cause of my Church  
and People, and not suffer my  
Truth to be extinguished, nor  
false Gods to usurp that Glory  
which is due to me alone.

9. The punctual Accomplish-  
ment of my former Predictions,  
ought to give Credit to what I  
foretel now. I tell you of them  
now beforehand, that when they  
come to pass, you may know that  
I am God, and that this is my  
Work.

10. Sing a joyful Song of Praises  
unto the Lord, upon this new and  
great Occasion, the Salvation of  
Mankind by Christ, all ye that  
subsist either on Sea, or Land; for  
ye all will have a share in this  
Mercy.

11. Let the most barbarous Na-  
tions know, that they have cause  
to praise and magnify the Mercy  
of the Lord, for that Interest they  
shall have in this Work of Re-  
demption;

demption; let the wildest *Arabians* sing and celebrate this great Goodness of God.

*doth inhabit: Let the Inhabitants of the Rock sing, let them shout from the Top of the Mountains.*

12. Let them give Glory unto the Lord, and declare his Praise in remote Places, as Occasion serves.

*12. Let them give Glory unto the Lord, and declare his Praise in the Islands.*

13. The Lord shall stir up his Strength, and shew his Anger against the obstinate and implacable Enemies of the *Messias* and his Gospel, and shall confound them.

*13. The Lord shall go forth as a mighty Man, he shall stir up Jealousy like a Man of War: He shall cry; yea, roar; he shall prevail against his Enemies.*

14. I have for a long time refrained my self from a Revenge upon my Enemies, but now I will shew them that I am angry in earnest; I will roar like a Woman in Travail, I will destroy them in a Moment.

*14. I have long time holden my Peace, I have been still and refrained my self: Now will I cry like a travailing Woman, I will destroy and devour at once.*

15. My Wrath like a consuming Fire, shall devour the great and powerful Princes, as well as the ordinary People.

*15. I will make waste Mountains and Hills, and dry up all their Herbs, and I will make the Rivers Islands, and I will dry up the Pools.*

16. Those

16. And

16. And I will bring the Blind by a Way that they knew not, I will lead them in Paths that they have not known: I will make Darkness light before them, and crooked Things straight. These Things will I do unto them, and not forsake them.

17. They shall be turned back, they shall be greatly ashamed that trust in graven Images, that say to molten Images, Ye are our Gods.

18. Hear, ye Deaf, and look, ye Blind, that ye may see.

19. Who is blind but my Servant? or deaf, as my Messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's Servant.

20. See-

16. Those poor Souls who have hitherto been in Ignorance and Unbelief, will I instruct, and shew them the way of Truth, which hath been so long hidden from them. I will enlighten their dark Minds, and rectify their perverse Wills and Affections, and continually assist them with Encrease of Grace.

17. They shall be confounded and ashamed, that worship and put their trust in Idols, when they see the glorious Things I shall work for those that believe in me.

18. O ye, whoever ye are, whether Jew or Gentile, who shall resist this clear Light, and obstinately continue in your former Errors, attend diligently to my Words, and consider the mighty Works I am doing upon Earth.

19. A great Part of the World may pretend Ignorance for an Excuse for their Unbelief; but my chosen People the Jews, who have had such Means of Knowledge, might put me in expectation of their receiving the Messiah: But behold, (to their shame be it spoken) none will shut their Eyes more

more obstinately against him, yea, not the ordinary sort only, but even the most eminent Teachers and Rulers among them, who have challenged the Height of Perfection to themselves, called themselves Rabbies and Masters, and despised the People as cursed and not knowing the Law; these perfect Men will reject and deride him.

20. They will not consider the many plain Declarations I have made of this Truth, nor observe the wonderful Works which I shall work for their Conviction, so as to let them have any influence upon them.

21. However, for the sake of the Covenant I made with your Fore-fathers, I will fulfil all that I have promised concerning my People, and glorify my self in fulfilling my Word.

22. But these unbelieving Jews will make themselves unworthy and uncapable of my Mercy, and by their obstinate Infidelity, bring unspeakable Miseries and Calamities upon themselves.

23. O that you would learn to be wiser, and not provoke your God

20. *Seeing many Things, but thou observest not, opening the Ears, but he heareth not.*

21. *The Lord is well pleased for his Righteousness sake, he will magnify the Law, and make it honourable.*

22. *But this is a People robbed and spoiled, they are all of them snared in Holes, and they are hid in Prison-Holes: They are for a Prey, and none delivereth; for a Spoil, and none saith, Restore.*

23. *Who among you will give ear*

to this? Who will  
hearken, and hear  
for the time to  
come?

24. Who gave  
Jacob for a Spoil,  
and Israel to the  
Robbers? Did not  
the Lord, he, a-  
gainst whom we  
have sinned? For  
they would not  
walk in his Ways,  
neither were they  
obedient unto his  
Law.

25. Therefore he  
hath poured upon  
him the Fury of  
his Anger, and the  
Strength of Bat-  
tel: And it hath  
set him on Fire  
round about, yet he  
knew not; and it  
burned him, yet he  
laid it not to Heart.

God for the future, to your Ruin  
and Overthrow.

24. Do not flatter your selves  
with a Conceit of Impunity, be-  
cause you are a People whom  
God hath favoured and endowed  
with many and great Privileges:  
You may remember how God pu-  
nished your Fore-fathers often-  
times for their Sins.

25. And sent most grievous  
Judgments upon them; yet they  
were not bettered, neither would  
they repent or amend their Ways.





## C H A P. XLIII.

*God still sheweth an Inclination to favour the Jews; tells them that he will not utterly forsake them; reminds them of what he had done for their Fore-fathers, such Things that none but the true God could do, and promises to do still a greater Work for them, viz. send the Messias to them, but prophesies, that they would reject him; whereupon he would call in the Gentiles to the Faith in the Messias in their room, and punish them a great while for their Unbelief, but at last miraculously convert them also.'*

**T**Hough heretofore God pour'd forth the Fury of his Anger upon the Jews, and might justly send heavy Judgments still upon them, yet thus saith the Lord, I am inclined to deal mercifully with thee, O House of Israel, the Seed of Jacob my Servant, for I took you to my self, and formed you into a Commonwealth. I redeemed you divers times out of the Hands of your Enemies and Oppressors, as the Egyptians, the Midianites, the Philistines, and others, and have singled you out from the rest of the World, and called you my People, and ye are my peculiar Servants.

2. Though

**B**UT now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: For I have redeemed thee, I have called thee by thy Name, thou art mine.

2. When

2. When thou passest through the Waters, I will be with thee ; and through the Rivers, they shall not overflow thee : When thou walkest through the Fire, thou shalt not be burnt ; neither shall the Flame kindle upon thee.

3. For I am the Lord thy God, the holy One of Israel, thy Saviour : I gave Egypt for thy Ransom, Ethiopia and Seba for thee.

4. Since thou wast precious in my Sight, thou hast been honourable, and I have loved thee : Therefore will I give Men for thee, and People for thy Life.

5. Fear not, for I am with thee : I will bring thy Seed from the East, and gather thee from the West.

2. Though I may chasteise you sometimes for your Sins, yet I will not suffer your Enemies utterly to destroy you, but will deliver you when you are in the greatest Straits and Difficulties.

3. For I declare my self to be your God and Protector, When Sennacherib did furiously besiege thee, I fetched him off, and diverted his Wars to Egypt ; sent the Ethiopians and Sabeans to call him back, and rescued thee.

4. Since the Time that I made thee a peculiar Treasure to my self, since I brought thee out of Egypt, and had a favour upon thee, thou hast been honourable in the Sight of the Nations, by reason of the great Things I have done for thee ; and to shew my Love for thee now also, as I redeemed your Fore-Fathers out of Captivity, so am I ready to save you, as Occasion requires.

5. I will bring all the true Seed of Israel out of their temporal and spiritual Captivity, from all Corners of the World ; from the East and from the West.

6. As also from the North and from the South ; so that all that belong to mine Election shall be gathered together.

6. I will say to the North, Give up, and to the South, Keep not back : Bring my Sons from far, and my Daughters from the Ends of the Earth ;

7. Even every one that will come into the Truth, and serve me as their God, will I own and protect, and my Power, and Fidelity, and Goodness shall appear in their Preservation.

7. Even every one that is called by my Name : For I have created him for my Glory, I have formed him, yea, I have made him.

8. Ye idolatrous Heathens , bring forth your false Gods, that have Eyes, but see not, and have Ears, but hear not.

8. Bring forth the blind People that have Eyes, and the deaf that have Ears.

9. I challenge all the Idolaters and their Gods, to set forth such a Prediction as I have foretold, to shew any such remarkable Event that shall come to pass ; this would be some Token of their Divinity : But as I am assured that they cannot, let them hear what Proof I have to alledge on my Side, and acknowledge, that what I say is Truth.

9. Let all the Nations be gathered together, and let the People be assembled : Who among them can declare this, and shew us former Things ? Let them bring forth their Witnesses, that they may be justified : Or let them hear and say, It is Truth.

10. Ye are my Witnesses, saith the Lord, and my Servant whom I have chosen: That may know and believe me, and understand that I am he: Before me there was no God formed, neither shall there be after me.

11. I, even I am the Lord, and beside me there is no Saviour.

12. I have declared, and have saved, and I haveewed, when there was no strange d among you: therefore ye are Witnesse, saith the Lord, that I am God.

13. Yea, before the Day was, I will be; and there none that can deliver out of my hand: I will work, and who shall let?

14.

10. If ye ask, who are my Witnesses; ye your selves are Witnesses, that I have foretold several Things that have come to pass, and my Servant *Isaiah*, whom I have chosen to be my Prophet, will witness, that I now declare and foretel you of the Redemption of my People out of the Babylonish Captivity, long before it happens; so that you will certainly find, that I am he, whom I affirm my self to be, the only true God, who exist from my self, and when all these Pretenders to the Deity are abolished, shall continue to all Eternity.

11. I, even I am the only Lord of Power, there is none but I can save his Worshippers.

12. Ye Jews know, I declared I would save you out of the Hands of *Sennacherib* when he came against your King *Hezekiah*, and I did save you according to my Word; you know there was no Idol God then among you to apply to, and therefore you can witness for me, that I was the God that saved you.

13. Yea, before all Time I was, and am still the same, there is none can deliver out of my Hand those whom I purpose to destroy. I will do what I please, and none shall hinder me.

14. To

14. To give you an Instance of it: I will send Cyrus to conquer Babylon, and make Captives both the Nobles, and those that glory in the Number of their Ships, with which they carry on a great Trade upon Tybris and Euphrates.

14. Thus saith the Lord, your Redeemer, the holy One of Israel. For your sake have sent to Babylon, and have brought down their Nobles, and the Chaldeans whose Cry is in Ships.

15. I, the Lord, the holy One of Israel, your Sovereign, will sanctify my self in this glorious Work.

15. I am the Lord, your holy One, the Creator of Israel, your King.

16. You may remember, I made a Way for my People in the Red Sea, when they came out of Egypt.

16. Thus saith the Lord, who maketh a Way in the Sea, and Path in the mighty Waters:

17. And brought forth Pharaoh, his Chariots, and Horses, and Army, and all his Forces, and overwhelmed them in the Waters; they never rose up to molest the Israelites again.

17. Which bringeth forth the Chariot and the Horse, the Army, and Power; they shall lie down together, they shall not rise. They are extinct, they are quenched as Tow.

18. This was a mighty Deliverance, and worthy your continual Remembrance.

18. Remember ye not the former Things, neither consider the Things of old.

19. But

19.

19. Behold, I  
will do a new  
Thing: Now it  
spring forth,  
ye not know  
I will even make  
Way in the Wil-  
derness, and Ri-  
vers in the Desert:

20. The Beast of  
the Field shall ho-  
tor me, the Dra-  
kons and the Owls:  
because I gave  
waters in the  
Wilderness, and  
rivers in the De-  
sert; to give Drink  
my People, my  
chosen.

21.\* This Peo-  
ple have I formed  
my self, they  
all shew forth my  
raise.

22. But thou  
not called up-  
me, O Jacob,  
thou hast been  
unary of me, O Is-  
rael.

23. Thou hast  
brought me the  
Cattle of thy  
Burnt-

19. But I intend to do such a  
new Work as shall obscure the  
Memory of this old one, such a  
one as was never yet done in  
this World, even the Redemption  
of Mankind by the *Messias*: You  
shall find I will not deceive you,  
for I will give most manifest and  
gracious Helps to all my chosen  
Ones from the utmost Parts of the  
Earth, for their Conversion to  
my true Church.

20. The very Heathens, the  
most savage among all the Peo-  
ple of the World, shall wonder  
at the great Favours I shall shew  
my People, and shall give Glory  
unto me, coming over to the true  
Faith.

21. I will especially convert \* Luke i.  
these *Gentiles*, and call them into 74, 75.  
my Church, that I may have  
Praise and Glory from them for  
my Mercy.

22. For I foresee my People,  
the *Jews*, will reject the *Messias*,  
and continue in Unbelief.

23. They will not offer their  
Prayers to me by his Mediation;  
I would release them from the  
Me-

\* 2 Cor. v.  
17.  
Rev.xxi.5.

Method and Charge of their Burnt-Offerings and Sacrifices, but they will have no Regard to the Revelation of my Will, but still keep under the Bondage of figurative Oblations, when the real Sacrifice, the *Messias*, has been slain.

*Burnt-Offerings, neither hast thou honoured me with thy Sacrifices. I have not caused thee to serve with an Offering, nor wearied thee with Incense.*

24. They will by no Means offer to me such a true, sincere, believing Heart as I require; they will not pour forth the true Sacrifices of Praise and Thanksgiving for sending them a Saviour; but still weary me with their Obstinacy.

*24. Thou hast bought me no sweet Cane with Money, neither hast thou filled me with the Fat of thy Sacrifices: But thou hast made me to serve with thy Sins, thou hast wearied me with thine Iniquities.*

25. So that if I would have them, I must out of my own mere Goodness and free Mercy miraculously convert them.

*25. I, even I am he that blotteth out thy Transgressions for mine own Sake, and will not remember thy Sins.*

26. Which, if I do, they cannot plead the least Desert.

*26. Put me in Remembrance. Let us plead together: declare thou, that thou mayst be justified.*

27. For their Ancestors from Adam, downwards, have most of them had their Failings, and the Priests, Levites and Prophets, who

*27. Thy First-Father hath sinned, and thy Teachers have trans-*

transgressed against  
me.  
28. Therefore  
I have profaned  
the Princes of the  
Sanctuary, and  
have given Jacob  
in the Curse,  
and Israel to Re-  
proaches.

who ought to have been Guides  
to the People, have led them into  
Error.

28. So I have dealt with them  
as Sinners without Regard to their  
Function, and will also cause those  
obstinate Jews to become a Pre-  
verb, and a Shame among all Na-  
tions.

### C H A P. XLIV.

God promises to call the Jews hereafter to  
Faith in the Messias, and encourages them  
in the Belief of this Prediction by Ar-  
guments drawn from the fulfilling of his  
Prophecies already come to pass; then dis-  
courses of the Folly of Idolatry and Idol-  
making, and exhorts them to put their Trust  
in him, who was only able to save them,  
and would bring them out of Captivity by  
the Hand of Cyrus by Name.

Y E T now  
bear, O Ja-  
cob, my Servant,  
and Israel, whom  
I have chosen.

2. Thus

A lthough, O ye Jews! I shall  
severely punish you for  
your Infidelity, and have Cause  
utterly to destroy you, yet in  
Judgment will I remember Mer-  
cy; I will hereafter own thee,  
O House of Israel, for my chosen  
People.

2. I

2. I, who set apart the Generations of *Abraham* to be my People from the very Original of the Family, and called you an holy People, I will certainly assist you; and therefore be not discouraged.

\* John vii.  
38.

Acts ii. 18.

3. I will in due Time pour out such a Portion of my Spirit upon you, as shall convince you of your Infidelity, and prepare you for the Entertainment of the Gospel, and you and your Generations from thenceforward shall become true Believers.

4. And ye shall flourish and abound with all temporal and spiritual Blessings.

5. Every one shall strive to be made a Christian.

2. This said the Lord that made thee, and formed thee from the Womb, which will help thee, Feed not, Jacob my Servant, and thou Jesurun, whom have chosen.

3. For I will pour Water upon him that is thirsty, and Flood upon dry Ground. I will pour my Spirit upon the Seed, and my Blessing upon thine Offspring.

4. And they shall spring up among the Grass as Willows by the Water-Courses.

5. One shall say I am the Lord; And another shall call himself by the Name of Jacob; And another shall subscribe with his Hand unto the Lord, and surname himself by the Name of Israel.

6. You

6. Thus

6. Thus saith  
the Lord, the King  
of Israel, and his  
Redeemer the Lord  
of Hosts, \* I am  
the first, and I am  
the last, and be-  
sides me there is no  
God.

7. And who as  
shall call and  
declare it, and  
in order for  
since I appoint  
the ancient Peo-  
ple? and the  
things that are  
coming, and shall  
they? let them shew  
unto them.

8. Fear ye not,  
either be afraid:  
Have not I told  
you from that  
time, and have  
I declared it? Ye are  
my Witnesses.  
Is there a God be-  
sides me? Then,  
there is no God, I  
now not any.

9. They that  
make a graven  
image are all of  
them Vanity, and  
their delectable  
things shall not  
profit, and they are  
their

6. You may believe me, for I  
am the only true eternal God,  
without all Possibility of Altera-  
tion. I was before all, and shall  
out-last all Things; therefore there  
can be no other God but me. \* Rev. i. 8,  
17. xxii. 13.

7. Since I declared, before ever  
any of your Idol Gods were ex-  
tant in the World, to select a Peo-  
ple to my self from the rest of  
the Earth, which of you false  
Gods could, or can order their Vo-  
cation and Government, as I have,  
and will do?

8. Therefore do not distrust my  
Care and Providence over you:  
Hath not what I prophesied of  
old come to pass? Have you not  
had several Instances of my Pre-  
dictions of future Things, and of  
the exact Agreeableness of Events  
to them: Judge then, if I be not  
the only true God.

9. They that make these Idols  
of the Heathens, discover them-  
selves to be vain, empty, and  
foolish Persons, and those Im-  
ages they bestow so much Cost up-  
on to deck and adorn, shall not  
avail when they stand in need of  
Help.

10. Let

10. Let me reason the Case yet more with this People ; what Man in his Wits can esteem that a God, which his own Hands have formed, and is profitable for nothing ?

11. The Time will come, when all the Crafts-Men in the Art of Idol-making, and all the zealous Asserters of this Kind of Worship shall be ashamed and confounded at their own Folly, to think that the Work of Mens Hands could have any Divinity in it.

12. They might consider the Way of making these Idols, and conclude from their Labour and Weariness the Insufficiency of them. For the God the Smith is making cannot supply him with Victuals or Drink, when he is hungry and dry.

13. The Carpenter measures Planes, and squares the Wood-work, as he does any other Piece

*their own Witnesses, they see not nor know ; they may be ashamed.*

10. Who hath formed a God, or molten a grave Image that is profitable for nothing ?

11. Behold, and his Fellows shall be ashamed : And the Workmen, they are of Men : Let them all be gathered together, let them stand up ; yet they shall fear, and they shall be ashamed together.

12. The Smith with the Tong both worketh in the Coals, and fashioneth it with Hammers, and worketh it with the Strength of his Arms : like he is hungry, and his Strength faileth ; he drinketh no Water, and fainteth.

13. The Carpenter stretcheth out his Rule : he marketh

marketh it out with a Line : He fitteth it with Planes, and he marketh it out with the Compass, and maketh it after the Figure of a Man, according to the Beauty of a Man, that it may remain in the House.

14. He beweth him down Cedars, and taketh the Cypress and the Oak, which he strengtheneth for himself among the Trees of the Forest : He planteth an Ash, and the Rain doth nourish it.

15. Then shall it be for a Man to burn : For he will take thereof and warm himself ; yea, he kindleth it and baketh Bread ; yea, he maketh a God, and worshippeth it : He maketh it a graven Image, and falleth down thereto.

16. He burneth Part thereof in the

Fire :

of Timber till he has made it as like a Man as possible.

14. He chooseth the best and most durable Wood out of the Forest for this purpose, where he knoweth the Growth of it.

15, 16, 17. With Part of it he maketh a Fire to warm himself ; with Part of it he baketh, and rosteth his Meat, and with the Residue of it he makes a God, and falls down and worshippeth it.

T

18. This

## A PARAPHRASE ON

*Fire: With Part thereof he eateth Flesh: He rosteth Roast, and is satisfied; yea, he warmeth himself, and saith, Aha, I am warm, I have seen the Fire.*

17. And the Residue thereof he maketh a God, even his graven Image: He falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my God.

18. This sheweth that they have not common Discretion, but wilfully shut their Eyes, and harden their own Hearts, therefore are they given up to these Delusions.

19. They have not the Sense to argue with themselves after this Manner; How can this Image I have made, have any Power to help or protect me from any Danger, when it cannot hinder me from burning the other Part of it in the Fire? I have baked and rosted my Meat with Part of the Tree

18. They have not known, nor understood: For he hath shut their Eyes, that they cannot see; and their Hearts, that they cannot understand.

19. And none considereth in his Heart, neither is there Knowledge nor Understanding to say, I have burnt Part of it in the Fire, yea, also I have baked Bread upon

upon the Coals thereof : I have rosted Flesh and eaten it, and shall I make the Residue thereof an Abomination ? Shall I fall down to the Stock of a Tree ?

20. He feedeth of Ashes : A deceived Heart hath turned him aside, that he cannot deliver his Soul, nor say, Is there not a Lie in my right Hand ?

21. Remember these, O Jacob and Israel ; for thou art my Servant ; I have formed thee, thou art my Servant : O Israel, thou shalt not be forgotten of me :

22. I have blotted out as a thick Cloud, thy Transgressions, and as a Cloud, thy Sins : Return unto me, for I have redeemed thee.

23. Sing, O ye Havens ; for the Lord

Tree out of which I made the Image, and shall I fall down and worship the other Part ? Surely it is very absurd and abominable.

20. He that will still continue to worship these Images shall surely lose his Labour ; his Zeal and Devotion shall avail him no more than Ashes to nourish his Body. His Heart, which is deceived, shall so far turn him aside, that he shall not be able to discern the most gross and palpable Falseness.

21. Remember what I tell you, ye Children of Israel, when ye come to live among Idolaters ; do not forget me, and I will assuredly remember you.

22. Upon your Repentance I will pardon all your Iniquities. Your Transgressions shall pass away from before me, as a Cloud vanishes from before the Sun.

23. Let the whole Creation in Heaven and Earth rejoice ; for

as they all were in some Measure grieved by the Fall of Man, so shall they all find a Benefit by Man's Redemption.

*Lord hath done it :  
Shout, ye lower  
Parts of the Earth :  
Break forth into  
Singing, ye Moun-  
tains, O Forest,  
and every Tree  
therein : For the  
Lord hath redeem-  
ed Jacob, and glo-  
rified himself in Is-  
rael.*

24. Consider who it is that promises you these Things ; it is even I, who set you first apart from the rest of the World, and called you my People. It is I that am the Creator of all Things, both in Heaven and Earth, and therefore can save thee without the Help of another.

*24. Thus saith  
the Lord thy Re-  
deemer, and he that  
formed thee from  
the Womb, I am the  
Lord that maketh  
all Things, that  
stretcheth forth the  
Heavens alone,  
that spreadeth a-  
broad the Earth by  
myself :*

25. I shew the Predictions of your wise Astrologers to be false, and put your Diviners to Disgrace. I confound the Subtlety of your wise Men, and baffle all the fine Schemes of human Policy.

*25. That frustrat-  
eth the Tokens of  
the Liars, and mar-  
keth Diviners mad,  
that turneth wise  
Men backward,  
and maketh their  
Knowledge foolish :*

26. But I punctually fulfil all the Predictions of my own Prophets, and make good every Word they promise in my Name. When they declare Prosperity to Jerusalem, and tell the Jews, their Cities shall be rebuilt again.

*26. That confirm-  
eth the Word of his  
Servant, and per-  
formeth the Coun-  
sel of his Messen-  
gers, that faith to  
Je-*

Jerusalem, Thou  
shalt be inhabited ;  
and to the Cities of  
Judah, Ye shall be  
built, and I will  
raise up the decay-  
ed Places thereof :

27. That saith  
to the Deep, Be dry,  
and I will dry up  
thy Rivers :

28. That saith  
of Cyrus, He is  
my Shepherd, and  
shall perform all  
my Pleasure, even  
saying to Jerusalem,  
Thou shalt  
be built ; and to  
the Temple, Thy  
Foundation shall be  
laid.

27. Nay, if they say the Wa-  
ters shall be dried up to make  
Way for their Occasions, I the  
Lord will cause it to be done.

28. And now also I promise  
to raise up a Person, viz. Cyrus,  
whom I will make my Instru-  
ment in gathering my People to-  
gether, and leading them home  
into their own Countrey, as a  
Shepherd does his Flock. I will  
certainly bring it to pass. He shall  
be the Man that shall restore my  
People, and perform my Pleasure  
concerning their Return from the  
*Babylonish Captivity.* He shall al-  
so give order for the re-edifying  
of the Walls of *Jerusalem*, and the  
*Temple.*



THE BOOK OF NEHEMIAH

## C H A P. XLV.

*A Nomination of Cyrus for the Work of delivering the Jews out of Captivity at the particular Call of God, whereby the Babylonians will be punished for their Blasphemy and Wickedness, and the Nations far and near be brought to the Worship of the true God with his Church.*

**T**HUS saith the Lord, concerning Cyrus, who is yet unborn, whom I have ordained to be King of Persia, whom I have decreed to prosper in all his Designs, and to make him victorious over many Nations, and to subdue mighty Kings, so as they shall be glad to open unto him the Gates of their most defenced Cities.

2. I will make Way for thee, O Cyrus! carry thee through all Difficulties, and remove all Obstructions.

**T**HUS saith the Lord to his Anointed, to Cyrus, whose right Hand I have holden, to subdue Nations before him: And I will loose the Loyns of Kings to open before him the two-leaved Gates, and the Gates shall not be shut.

2. I will go before thee, and make the crooked Places straight: I will break in Pieces the Gates of Brass, and cut in sunder the Bars of Iron.

3. I

3. And

3. And I will give thee the Treasures of Darkness, and hidden Riches of secret Places, that thou mayest know, that I the Lord, which call thee by thy Name, am the God of Israel.

4. For Jacob my Servant's sake, and Israel mine Elect, I have even called thee by thy Name: I have surnamed thee, though thou hast not known me.

5. I am the Lord, and there is none else, there is no God besides me: I girded thee, though thou hast not known me:

6. That they may know from the rising of the Sun, and from the West, that there is none besides me, I am the

3. I will give thee the Treasures which have been long laid up in the secret Storehouses of Kings, by which thou shalt know, that I the Lord, who have mentioned thy Name so long beforehand, as the peculiar Instrument of my Providence, am the only true God of Israel.

4. I have marked thee out for this mighty Work, and called thee particularly mine Anointed and my Shepherd, but not for thy own sake, who wilt be born among the Heathens, and be for a while ignorant of the true God; but for the sake of my poor enslaved People, the Children of Israel, that thou mayst be their Deliverer.

5. I only am the Lord of all Power, none of the Gods of the Heathens shall be able to do as I do. I will endue thee with Honour and Power, though thou wilt not presently consider whence these Favours come; neither wilt thou, O Cyrus, so well know me of a long while, as to abdicate thine Idolatry, and worship me aright.

6. And I foretel this of thee, that the Heathen Nations seeing me interposing so visibly in behalf of my People, and bringing them out of Captivity by such unexpected Means, may be convinced

vinced that there is no other God beside me.

7. All Mens Comforts and Calamities, their Happiness or Adversity come from my Hand, or by my Permission.

8. Let all my Creatures therefore conspire together to the Furtherance of the Blessing of Restoration to my People ; let the Heavens, the Earth, and the Clouds, contribute all their Power for their Inlargement and Prosperity, and convey unto them, in their way, the just Performance of all the merciful Promises they have had of me for this great Work of Righteousness and Salvation, which shall be done by Cyrus my Instrument, of which I am the chief Author.

9. Wo unto them that offer to obstruct my Purpose. Men may indeed contend with their Equals, with those that are made of the same Clay with themselves ; but will they pretend to strive with their Creator ? Shall the Work rise up and control the Workman, and say, He hath no Skill ?

10. Or shall a Child quarrel with his Parents for begetting him of this

*the Lord, and there  
is none else.*

7. *I form the  
Light, and create  
Darkness : I make  
Peace, and create  
Evil : I the Lord  
do all these Things.*

8. *Drop down,  
ye Heavens, from  
above, and let the  
Skies pour down  
Righteousness : Let  
the Earth open,  
and let them bring  
forth Salvation,  
and let Righteous-  
ness spring up to-  
gether : I the Lord  
have created it.*

9. *Wo unto him  
that striveth with  
his Maker : Let  
the Pots-herd strive  
with the Pots-herds  
of the Earth : Shall  
the \* Clay say to  
him that fashion-  
eth it, What mak-  
est thou ? Or thy  
Work, He hath no  
Hands ?*

10. *Wo unto  
him that saith un-*

\* Rom. ix.  
20.

*tobis Father, What  
begettest thou? Or  
to the Woman,  
What hast thou  
brought forth?*

11. *Thus saith  
the Lord, the holy  
One of Israel, and  
his Maker, Ask me  
of Things to come  
concerning my Sons,  
and concerning the  
Work of my Hands  
command ye me.*

12. *I have made  
the Earth, and  
created Man upon  
it: I, even  
my Hands have  
stretched out the  
Heavens, and all  
their Host have I  
commanded.*

13. *I have raised  
him up in Righte-  
ousness, and I will  
direct all his Ways:  
He shall build my  
City, and he shall  
let go my Captives,  
not for Price nor  
Reward, saith the  
Lord of Hosts.*

14. *Thus saith  
the Lord, The La-  
bour of Egypt, and  
Merchandise of E-  
thiopia, and of  
the*

this or that Sex, which perhaps he  
does not like.

11. So neither ought ye to find  
fault with the Work of my Prov-  
idence. I am not obliged to ren-  
der an account of my Proceedings  
to my Creatures; yet if ye have  
a mind to know what I intend to  
do for my People *Israel*, I will for  
my own Pleasure comply with  
your Curiosity.

12. I, even I, have made the  
Earth, and created Man upon it.  
I stretched out the vast Expanse  
of the Heavens, and commanded  
the Sun, Moon, and Stars to be  
formed by the Word of my Power,  
and so are all at my disposal.

13. And I who am the faithful  
Guardian of my Church will raise  
up *Cyrus*, who in future Times shall  
come and prosper in his great En-  
terprizes. He shall build up the  
Walls of *Jerusalem*, and shall send  
back the captive *Jews* into their  
own Country, not for Ransom or  
Gifts, but without the least Re-  
ward, at my Instigation.

14. The *Egyptians*, *Ethiopians*,  
and *Sabeans* shall be tributary un-  
to him, and the Benefit of their  
Labour and Merchandise shall by  
him be improved to the building  
of

of Jerusalem, so as the great Enemies of my Church shall submit themselves, and acknowledge that my Presence is in her, and my Power over her, and shall say,

the Sabeans, Men of Stature shall come over unto thee, and they shall be thine, they shall come after thee, in Chains they shall come over: And they shall fall down unto thee, they shall make Supplication unto thee, saying, Surely God is in thee, and there is none else, there is no God.

15. Of a Truth thou, O Lord, art the only God; and though thou hidest thy Face, and withdrawest thy Help from thy People of Israel for a Time, yet thou only art their Saviour and Deliverer.

16. The idolatrous Gentiles shall behold this, and be ashamed and confounded, insomuch that the Makers of their Idols shall lose their Business.

15. Verily thou art a God that hidest thy self, O God of Israel the Saviour.

17. But the People that shall believe and obey me, shall meet with both a temporal and spiritual Redemption. They shall not be ashamed of their Deliverance from the Babylonish Captivity, though

16. They shall be ashamed, and also confounded all of them: They shall go to confusion together that are Makers of Idols.

17. But Israel shall be saved in the Lord with an everlasting Salvation: Ye shall not be ashamed nor

*confounded World  
without End.*

though by an Heathen Prince:  
And the Ordinances and Privi-  
leges of the Gospel shall not bring  
them into Confusion, but be a  
Guide to them unto Salvation to  
the End of the World.

18. *For thus saith the Lord that created the Heavens, God himself that formed the Earth and made it, He hath established it, he created it not in vain, he formed it to be inhabited, I am the Lord, and there is none else.*

18. Twas I that created the Heavens, and formed the Earth, and you must not think that I had no End or Design in doing it. I purposed that it should be inhabited by Men, and that they should have the Use and Comfort of it. I alone did it by my Power, and none else.

19. *I have not spoken in secret, in a dark Place of the Earth: I said not unto the Seed of Jacob, Seek ye me in vain: I the Lord speak Righteousness, I declare Things that are right.*

19. I am not like the feigned Gods of the Heathen; I have not delivered my Will and Laws in dark and dubious Terms, but plainly and openly. When I made choice of the Children of Jacob to serve me, I did not say they should serve me for nought, but I promised them great Rewards: Neither do I require my Worshippers to do any sinful or shameful Things, I desire nothing, but what is holy, just, and good.

20. *Assemble your selves and come: Draw near together ye that are escaped of the Nations: They have*

no

20. Both ye Jews that shall return home from the several Parts of the World, whitherto ye have been dispersed, and ye Gentiles that shall be converted, assemble your selves together, and return solemn

solemn Thanks to me for your Deliverance, and consider what Proofs I have given of my Power in protecting my People, sufficient, one would think, for ever to confound and silence the Idols and their Worshippers.

21. Consult your Idols, and tell me, if you can, which of them hath ever foretold any thing of this great Revolution of Affairs that is to happen in this World? None but I have mentioned the least Syllable of it, and none is able to bring about such a great Work but my self; but I will keep my Word, and punctually perform every Thing I have promised.

*no Knowledge that set up the Wood of their graven Image, and pray unto a God that cannot save.*

21. Tell ye, and bring them near, yea, let them take Counsel together: Who hath declared this from ancient Time? who hath told it from that Time? Have not I the Lord? And there is no God else beside me, a just God and a Saviour, there is none beside me.

22. Look unto me, and be ye saved all the Ends of the Earth: For I am God, and there is none else.

23. I have sworn by my self, the Word is gone out of my Mouth in Righteousness, and shall not return, that unto me every Knee shall bowe, every Tongue shall swear.

22. Cast away therefore all your Idols, and expect Salvation from me only, for I only am the God of all Power.

23. I have not uttered a rash Word, but am firmly resolved in Time to bring it to pass, that all Nations of the Earth shall give Glory to me, acknowledging me for God, and shall worship me only.

\*Rom.xiv.

11. Phil. ii.

10.

24. Surely

24. Surely,

24. Surely, shall one say, In the Lord have I Righteousness and Strength: Even to him shall Men come, and all that are incensed against him shall be ashamed.

25. In the Lord shall all the Seed of Israel be justified, and shall glo-

24. Surely it shall be said, In God alone is all our Help and Confidence. Every one shall make his Prayer to him, and all his Enemies shall be brought to Shame and Punishment.

25. And all true Believers, whether Jew or Gentile, which have been esteemed in the Eyes of the World guilty of Error in worshipping the Lord as the only true God, shall be declared upright for so doing; and they shall have cause to rejoice and triumph in him as their Portion, their Saviour, and their God.



## C H A P. XLVI.

God shews his People the vast Difference in Power between himself and the Heathen Idols; foretels the Ruin of Babylon by Cyrus, and his settling his Worship among the Jews.

BEL boweth down, Nebo stoopeth, their Idols were upon the Beasts, and upon the

THE great Idol of the Chaldees, in whom they so vainly trusted, shall be pulled down, and carried away in Carts, as the Spoil of the Persian Conqueror: The

The Beasts that drag it away shall complain of its Weight.

*the Cattle: Their Carriages were heavy loaded, they are a Burden to the weary Beast.*

2. The Deities which were worshipped in the Idols, will not be able to deliver their own Images; but whereas they have been often carried in Procession, that Divine Worship might be paid them, they shall now be carried away among the Spoils and Lumber, by way of Derision and Contempt.

*2. They stoop, they bow down together, they could not deliver the Burden, but themselves are gone into Captivity.*

3. Remember what I say, O ye *Jews* the Children of Jacob, all that shall remain alive after the Babylonish Captivity; you whom I have upheld and tenderly looked to and took care of from the first Time that ye were a People, as affectionately and tenderly as Parents bring up their own Children.

*3. Hearken unto me, O House of Jacob, and all the Remnant of the House of Israel, which are born by me, from the Belly, which are carried from the Womb.*

4. And that Care and Kindness which I have had for you from the Beginning, I will continue to the End: I first made you Men, then formed you into a Body Politick, and I will continue to preserve and deliver you out of Danger.

*4. And even to your old Age I am he, and even to hoar Hairs will I carry you: I have made, and I will bear, even I will carry and will deliver you.*

5. If you are tempted at any Time to leave me, and follow any of the Idols of the Heathen, do me and your selves this Right, seriously to consider, whether you can

*5. To whom will ye liken me, and make me equal, and compare me, that we may be like?*

6. They

can find another God, who will be more able and more ready to do you good than I have been.

6. Suppose a God made with the utmost Care and Cost;

6. They lavish  
all out of the  
bag, and weigh  
silver in the Ba-  
nks, and hire a  
Goldsmith, and he  
maketh it a God:  
they fall down, yea,  
and worship.

7. They bear  
upon the Shoul-  
ders; they carry him,  
and set him in his  
place, and be-  
holdeth; from his  
place shall he not  
move: Yea, one  
shall cry unto him,  
he can be not an-  
swered, nor save him  
out of his Trouble.

8. Remember  
me, and shew your  
Men: Bring  
again to Mind,  
ye Transgressors.

7. When he is made he cannot move of himself, but must be carried and set up, where he must stand like a Stock without any Motion: If you cry ever so much to him he can give you no Answer, nor stir either Foot or Hand to help you.

8. Consider of these Things, and act like reasonable Creatures; be not so brutish as to worship the Things which yourselves have made; but shew that ye are Men indued with Reason, which alone might teach you to abhor this gross Idolatry: You who have been guilty of this foolish Sin, take better Heed for the future.

9. Remember how great Things I promised and foretold, and performed of old to your Fathers, which no other God ever did for his Votaries.

10. I

10. I have from the Beginning of Time, and ever since foretold you what would come to pass, not only to this present Time, but in the Times yet to come. Which I have so punctually performed, that you may thereby well know the immutable Certainty of all my Decrees.

11. I will call Cyrus from Persia, and he like a ravenous Bird shall execute my Decree. I here tell you my Designs, and I will be sure to put them in Execution.

12. Hearken unto me, ye stubborn Generation, that are so hard to be brought to believe my Promises and Threatenings;

13. Though ye have given me just Cause to cast ye off, yet will I not suffer your Incredulity to frustrate those gracious Promises which I have made for the Deliverance of my People, but will in my just appointed Time perform them. I will bring again my People from Babylon to Zion, and

none else, I a  
God, and there  
none like me,

10. Declaring  
the End from the  
beginning, and fro  
ancient Times t  
Things that are n  
yet done, saying  
My Counsel sh  
stand, and I will  
all my Pleasure:

11. Calling  
ravenous Bird fro  
the East, the M  
that executeth i  
Counsel from a f  
Courtrey : Yea,  
have spoken it,  
will also bring it  
pass ; I have p  
posed it, I will a  
do it.

12. Hearken u  
to me, ye ston  
hearted, that a  
far from Right  
eousness.

13. I bring ne  
my Righteousnes  
It shall not be f  
off, and my Salva  
tion shall not ta  
ry ; and I w  
place Salvati  
in Zion for Isra  
my Glory.

CH

and make them a great and glorious People, though now they are mean and contemptible, and once more settle my Ordinances among them.

## C H A P. XLVII.

God threatens Babylon with severe Judgments, for their Cruelty towards his People, as well for her own Pride and other Sins; declares none of her Enchantments shall deliver her.

COME down and sit in the Dust, O Virgin Daughter of Babylon, sit on the Ground: There is no Throne, O Daughter of the Chaldeans: For thou shalt no more be called Tender and Delicate.

2. Take the Millstones and grind Meal, unco-  
ver

O Thou glorious City of Babylon, which braggest of thy Impregnableness and Might, as having never yet been conquered, come down, (for so thou shalt,) and sit in the Dust, and bewail thy approaching Calamities: For the Pomp and State of thy Empire is coming to an End: Thou shalt no more rule over Nations; but be subject thy self to another's Power: Neither shall there be any more Place for thy wanton Delicacy, but shalt be reduced to great Hardships and Misery.

2. Thy Change of State shall be from Dominion to Slavery. Thou shalt lose all that Finery and

and those Ornaments in which thou didst pride thy self as Marks of Honour ; and the Persons of the greatest Quality shall be despoiled of their Gaiety, and carried away Captives in a mean and ragged Condition.

3. Their naked Bodies shall be exposed for want of Garments, not only to the Weather, but to the Scorn and Derision of the Beholders. They shall feel the utmost Effects of my Anger ; for no one shall make Intercession for them, or be able to stop my Fury.

4. I am the Lord of all Power, and can do it : I am just and true in all my Ways, and therefore will fulfil my Promises to my People.

5. Go therefore, and grieve and mourn, thou City of Babylon ; for thou shalt no longer be the Chief of all the Kingdoms of the World.

6. I was, indeed, angry with my People the Jews : I took my Protection from them, and banished them into thy Land among uncircumcised and unclean Persons, to be chastised and corrected by thee, and when they were in thine Hands thou didst grievously afflict them ; thou wert

ver thy Locks  
make bare the Leg,  
uncover the Thigh,  
pass over the Rivers.

3. Thy Nakedness shall be uncovered ; yea, thy Shame shall be seen. I will take Vengeance, and I will not meet thee as a Man.

4. As for our Redeemer, the Lord of Hosts is his Name, the holy One of Israel.

5. Sit thou silent, and get thee into Darkness, O Daughter of the Chaldeans : For thou shalt no more be called the Lady of Kingdoms.

6. I was wroth with my People, I have polluted my Inheritance, and given them into thine Hand : Thou didst shew them no Mercy, upon the Antient hast thou very

very heavily laid wert too unmerciful to my an-  
thy Toke.

7. And thou  
saidst, I shall be a  
\*Lady for ever :  
So that thou didst  
not lay these Things  
to thy Heart, nei-  
ther didst remember  
the latter End of  
it.

8. Therefore,  
hear now this, thou  
that art given  
to Pleasures, that  
hast carelessly,  
that sayest in thine  
Heart, I am, and  
none else besides  
me, I shall not sit  
as a Widow, nei-  
ther shall I know  
the Loss of Chil-  
dren.

9. But these two  
Things shall come  
upon thee in a Mo-  
ment, in one Day,  
the Loss of Children  
and Widowhood ;  
they shall come upon  
thee in their Per-  
fection, for the  
Multitude of thy  
Sorceries, and for  
the great Abun-  
dance of thy In-  
chamientos.

wert too unmerciful to my an-  
thy People,

7. Thou saidst within thy self,  
I shall always be the Chief City  
or Mistress of the World, shall  
never know any Change of For-  
tune ; whereas the Consideration  
of the Instability of worldly  
Grandeur should have induced  
thee to use thy Successes with Mo-  
deration.

8. Therefore hear now this,  
thou that thinkest thy self so se-  
cure, that thou shalt never want  
a King or People to defend thee.

9. Behold, these two particular  
Things shall happen unto thee ;  
thou shalt in one Day have thy  
King and thine Inhabitants taken  
away from thee : It shall be ac-  
complished in the highest Degree,  
as a Judgment upon thee for those  
many diabolical Artifices thou  
haft used.

10. For thou didst think thy Cunning and Policy would still support thee, and that I should never call thee to account. Thy Wisdom and pretended Skill in Divination hath wrapp'd thee up in intolerable Arrogance and Self-Confidence.

11. Yet for all thy Knowledge thou shalt not be able either to foresee the Evil that is coming upon thee, or prevent it.

12. Go on with these wicked Practices, the Knowledge and Skill whereof thou hast studied from thy first Foundation; see if thou be able by thy Art to keep off the Evil I threaten thee with.

13. Thou hast spent much Time and Strength in trying all Manner of Experiments; let now these

10. For thou hast trusted in thy Wickedness; thou hast said, None seeth me: Thy Wisdom and thy Knowledge, it hath perverted thee; and thou hast said in thine Heart, I am, and none else besides me.

11. Therefore shall Evil come upon thee, thou shalt not know from whence it riseth: And Mischief shall fall upon thee, thou shalt not be able to put it off: And Desolation shall come upon thee suddenly, which thou shalt not know.

12. Stand now with thine Inchantments, and with the Multitude of thy Sorceries, wherein thou hast laboured from thy Youth; if so be thou shalt be able to profit, if so be thou mayst prevail.

13. Thou art wearied in the Multitude of thy Counsels:

13. Let now the Astrologers, the Star-gazers, the monthly Prognosticators stand up, and save thee from these Things that shall come upon thee.

14. Behold, they shall be as Stubble : The Fire shall burn them : They shall not deliver themselves from the Power of the Flame : There shall not be a Coal to warm at, nor Fire to sit before

these Astrologers or Star-gazers, or monthly Prognosticators, save thee if they can, from these Things that shall come upon thee.

14. Behold, they shall have no more Power to withstand the Calamities coming upon them, than Stubble hath to resist the Violence of Fire : And as Fire consumeth such combustible Matter to Ashes, in like Manner shall my Anger totally destroy them.

15. And all those Foreigners and Merchants in whom thou hast placed any Confidence ever so long shall all leave thee, and flee away to their own Lands ; none shall pretend to stay, to save or defend thee.

15. Thus shall they come unto thee with whom thou hast laboured, even thy Merchants from thy Town, they shall wander every one to his Quarter, none shall save thee.



## C H A P. XLVIII.

*God reproves the Jews for valuing themselves as the Descendants of Jacob, and not approving themselves to be true Israelites by their Deeds; shews them the Difference between the Heathen Idols and himself, by the Argument of true Prophecy; foretels their Redemption by Cyrus, and challenges any of their Prognosticators to foretel the like; then recommends this powerful Redemption as a Motive to future Obedience.*

**H**ear, ye Jew, what I am going to say, hear ye that are called the Children of Israel, that spring from the Lineage of your Progenitor Judah, as Waters flow from a Fountain, who pretend to honour and worship the Lord, and appeal to him as the true God, and Sovereign Judge of the World, but yet are guilty of Falshood, both in your Oaths, and all other your Conversation.

2. Though you glory in being Citizens of Jerusalem, and rely upon the many Privileges belonging

**H**ear ye this, O House of Jacob, which are called by the Name of Israel, and are come forth out of the Waters of Judah; which swear by the Name of the Lord, and make mention of the God of Israel, but not in Truth, nor in Righteousness.

2. For they call themselves of the holy City, and stay them-

themselves upon the  
God of Israel, the  
Lord of Hosts is his  
Name.

3. I have declared the former  
Things from the  
Beginning : And  
they went forth out  
of my Mouth, and I  
shewed them, I did  
them suddenly, and  
they came to pass.

4. Because I  
knew that thou art  
obstinate, and thy  
Neck is an Iron  
Sinew, and thy  
Brow Brass :

5. I have even  
from the Beginning  
declared it to thee ;  
before it came to  
pass I shewed it  
thee : Lest thou  
shouldst say, Mine  
Idol hath done  
them, and my gra-  
ven Image, and  
my molten Image  
hath commanded  
them.

6. Thou hast  
heard, see all this ;  
and will not ye de-  
clare it ? I have  
shewed thee new  
Things from this

longing thereto, as having my  
Temple and Ordinances among  
you, yet ye neglect Virtue and  
true Religion.

3. I have told you of several  
Calamities before they came to  
pass, and what I foretold hath  
been effected ; and so will this of  
your Babylonish Captivity, when  
you little think of it.

4. I know that ye are a refrac-  
tory and obstinate sort of People.

5. Therefore I tell you these  
Things before they come to pass,  
that you may be left without Ex-  
cuse, and not say, that your Idols  
had any hand in it.

6. As you have heard these  
Things from my Mouth, consider  
of them, and lay them to Heart.  
I have lately discovered to thee  
some new Works of my Provi-  
dence, such as thou wast never

acquainted with, relating to thy Deliverance out of Captivity by Cyrus.

7. I have now very lately told them to thee, and they were never revealed before, lest thou shouldst say, I knew them well enough.

Time, even hidden Things, and thou didst not know them.

7. They are created now, and not from the Beginning, even before the Day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8. And thou didst never hear from me, or any of my Prophets, this Thing, till I told thee my self, because I knew thou wouldest deal treacherously with me, and say when they came to pass, that thine Idol had told thee of it, for thou wast addicted to Idolatry from thy very Infancy, from the very Time thou livedst in Egypt.

8. Yea, thou heardest not, yea, thou knewest not; yea, from that time that thine Ear was not opened: For I know that thou wouldest deal very treacherously, and wast called a Transgressor from the Womb.

9. And though thou dost deserve the severest Judgments, yet at present I will forbear them; not for thy sake, but for the Manifestation of my own Goodness and Mercy, in sparing thee when thou deservest Punishment.

9. For my Name's sake will I defer mine Anger, and for my Praise will I refrain for thee, that I cut thee not off.

10. Behold, I will not utterly destroy thee. I will put thee in the Furnace of Affliction, make thee undergo a severe Tryal, yet I will not deal so rigorously with thee as to consume thee.

10. Behold, I have refined thee, but not with Silver; I have chosen thee in the Furnace of Affliction.

11. For mine own sake, even for mine own sake will I do it; for how should my Name be polluted? And I will not give my Glory unto another.

12. Hearken unto me, O Jacob, and Israel, my called, I am he, I am the \* first, I also am the last.

13. Mine Hand also hath laid the Foundation of the Earth, and my right Hand hath spanned the Heavens: When I call unto them they stand up together.

14. All ye assemble your selves and hear: Which among them hath declared these Things? The Lord hath loved him: He will do his Pleasure on Babylon, and his Arm shall be on the Chaldeans.

15. I, even I have spoken, yea, I

11. I will spare thee out of regard to mine own Honour, that the Heathen may not say, my peculiar People are wholly forsaken by me, and that their Gods are too powerful for them.

12. Ye may believe me, for I am the only true eternal God, without any Possibility of Alteration; I am he, before whom none was, and after whom none shall be.

\* Rev.i.17;  
xxii. 13.

13. I also laid the Foundations of the Earth, and spread out the Heavens. I commanded, and they were created.

14. Assemble your selves together, O ye Jews; bring Proof (if you can) that ever such a remarkable Turn of Providence as this of your Captivity and Restoration was foretold by any of the Heathen Oracles. I will, I tell you, have a particular Regard to Cyrus, make him the Conqueror of the Chaldeans, and Deliverer of my People.

15. I intend to call him to this purpose, and will give Success to his Undertaking.

16. Ob-

*I have called him;  
I have brought  
him, and he shall  
make his Way pro-  
perous.*

16. Observe what I say, I have not delivered my Predictions in ambiguous Terms, or privately, but openly before your Faces, from the very Time I first mentioned it to you. I need not make use of such clandestine Methods, because I am from all Eternity; and being present to all the Successions of Time, can clearly foresee these distinct Events which my Providence will produce. Moreover, I will not only send this Cyrus to fulfil my Will, but I will assist him with all the Aids of my Spirit to carry him through the Work.

17. I am the Lord thy God, that shall bring about this Restoration, and have made known unto thee those necessary and useful Doctrines that will be infinitely profitable to thee, which acquainteth thee with thy Duty and Interest in all the Parts and Concerns of Life.

18. O that thou hadst obeyed my Voice, and done as I commanded thee; then shouldst thou never have gone into Captivity, but enjoyed Peace and Prosperity after a plentiful manner.

19. Thy

*16. Come ye near  
unto me, hear ye  
this, I have not spo-  
ken in secret from  
the Beginning, from  
the Time that it  
was, there am I:  
And now the Lord  
God and his Spirit  
hath sent me.*

*17. Thus saith  
the Lord thy Re-  
deemer, the holy  
One of Israel, I  
am the Lord thy  
God, which teach-  
eth thee to profit,  
which leadeth thee  
by the Way that  
thou shouldest go.*

*18. O that thou  
hadst hearkened  
to my Command-  
ments: Then had  
thy Peace been as  
a River, and thy  
Righte-*

Righteousness as  
the Waves of the  
Sea:

19. Thy Seed  
also had been as  
the Sand, and the  
Offspring of thy  
Bowels like the  
Gravel thereof ;  
his Name should  
not have been cut  
off, nor destroyed  
from before me.

20. Go ye forth  
of Babylon, flee  
from the Chal-  
deans, with a  
Voice of Singing  
declare ye, tell this,  
utter it even to the  
End of the Earth :  
Say ye, the Lord  
hath redeemed his  
Servant Jacob.

21. And they  
thirsted not when  
he led them through  
the Deserts : He  
caused the Waters  
to flow out of the  
Rock for them : He  
claved the Rock also  
and the Waters  
gushed out.

22. There is no  
Peace, saith the  
Lord, unto the  
Wicked.

19. Thy Offspring also should  
have multiplied exceedingly, and  
not have been diminished by In-  
vasions, Captivities, and other  
Judgments.

20. However, I will have Mer-  
cy on you, and free you from this  
*Babylonish Captivity*. Behold, ye  
shall go forth of *Babylon*, ye shall  
be rescued from the Hand of the  
*Chaldeans* : Go ye therefore from  
thence with Joy and Gladness,  
and proclaim my Goodness and  
Loving-Kindness to all the World.

21. Tell the Inhabitants of the  
Earth, that I took the same Care  
of you in your Return from *Ba-*  
*bylon to Canaan*, which lies through  
many dry and desolate Places, as  
I did of your Forefathers in their  
March from *Egypt to Canaan*.

22. And make this Observation  
your selves, that my particular  
Providence hath all along attended  
you as my peculiar People, ac-  
cording

cording to my Promise, whilst  
your Heathen Enemies are brought  
to Confusion.

## C H A P. XLIX.

*As the Prophet had brought in the Lord fore-telling the Redemption of the Jews from the Babylonish Captivity in the former Chapter, in this he introduces our Saviour Christ, acknowledging himself to be the Mef-sias, fore-ordained and sent in Time for the rescuing them out of their spiritual Bondage. God the Father confirms his Mission, but prophesies his Rejection by the Jews, and for his amends the Call of the Gentiles, who should be converted in such a plentiful manner, as to establish a Church, and become Guardians of it.*

**O** All ye foreign Nations of the World, listen unto me your Saviour and Redeemer. The Lord, who before all Times had decreed me to be the Mediator of his Church, hath accordingly performed it. From my miraculous Conception and Birth hath he set me a-part to the accomplishing of this great Work.

2. He hath given Power and Efficacy to his Word in my Mouth, that

**L**isten, O Isles, unto me, and hearken ye People from far, the Lord hath called me from the Womb, from the Bowels of my Mother hath he made mention of my Name.

2. And he hath made my Mouth like

like a sharp Sword,  
in the Shadow of  
his Hand hath he  
hid me, and made  
me a polished  
Shaft, in his Qui-  
ver hath he hid  
me.

3. And said un-  
to me, Thou art my  
Servant, O Israel;  
in whom I will be  
glorified.

4. Then I said,  
I have laboured in  
vain, I have spent  
my Strength for  
nought, and in  
vain, yet surely my  
Judgment is with  
the Lord, and my  
Work with my  
God.

5. And now,  
saith the Lord  
that formed me  
from the Womb to  
be his Servant, to  
bring Jacob again  
to him, Though Is-  
rael be not gather-  
ed, yet shall I be  
glorious in the Eyes  
of the Lord, and  
my God shall be my  
Strength.

6. And

that thereby I may rule his  
Church, and subdue his Enemies;  
his Almighty Providence hath  
been over me, and he hath desti-  
ned me from all Worlds to be a  
fit and perfect Instrument of his  
Service.

3. And said unto me, Thou art  
the true *Israelite*, in whom I will  
be glorified.

4. To which I answered; I have  
omitted nothing on my Part that  
I might do, for the gaining thy  
People the *Jews*, but all the La-  
bour and Pains that I have be-  
stowed upon them is no better  
than cast away: Yet I have this  
Satisfaction, that my everlasting  
Father sees my Fidelity and Dili-  
gence in this Work, and will gra-  
ciously accept of my Obedience  
and Service.

5. Wherefore the Lord that or-  
dained me to this purpose, repli-  
ed; Though the *Jews* be so obsti-  
nate as not to reap the proffered  
Benefit of Redemption by thee,  
yet I will not value thee the less  
for the Unsuccessfulness of thy La-  
bours, but yet glorify my self in  
thee.

6. It

6. It were a poor matter if thy Redemption and Rule should be limited only to the Tribes of Israel; no, I will so extend and advance this glorious and happy Office and Work of thine, that it shall reach unto the Gentiles, even all the World over, and in thee shall all the Nations of the Earth be blessed.

6. And he said, It is a light Thing that thou shouldest be my Servant to raise up the Tribes of Jacob, and to restore the Preserved of Israel: I will also give thee for a Light to the Gentiles, that thou mayest be my Salvation unto the End of the Earth.

7. I will say farther, I foresee thou wilt be egregiously despised; the Nation of the Jews, of which thou art an Inhabitant, and amongst whom thou wilt converse and preach, will abhor both thy Person and Doctrine, treat thee as a most despicable Slave; yet for all this I will advance thee to such Honour and Esteem in other Peoples Eyes, that the greatest Men among them, even their Kings and Princes, shall fall down before thee, and adore and worship thee. This I will do to make good my Promises concerning thee, as the only Person I have chosen to be the Redeemer of Mankind.

7. Thus saith the Lord the Redeemer of Israel, and his holy One, to him whom Man despiseth, to him whom the Nation abhorreth, to a Servant of Rulers, Kings shall see and arise, Princes also shall worship, because of the Lord that is faithful, and the holy One of Israel, and he shall choose thee.

8. In this Day of my Grace, in  
2 Cor. vi. 2: this Time of my good Will towards Men, which I have appointed for the working of their Salvation by thee, I will grant thee such

8. Thus saith the Lord, \* In an acceptable Time have I heard thee, and in a Day of Salva-

Salvation have I helped thee: And I will preserve thee, and give thee for a Covenant of the People, to establish the Earth, in cause to inherit the desolate Heritages.

9. That thou wouldest say to the prisoners, Go forth; to them that are in Darkness, Shew yourselves: They shall feed in the Ways, and their Dwellings shall be in high Places.

10. They shall not hunger nor thirst, neither shall they be Heat nor Sun smite them: For he that hath Mercy on them shall lead them, even by the Springs of Water which shall be guide

11. And I will make all my Mountains a Way, and Highways shall exalted.

12. Be-

such Strength and Support as shall carry thee through thy Office till thy Work be finished. Thou shalt renew that Covenant which is between me and my Church, establish Truth, Holiness and Righteousness upon Earth, and bring over those to the Belief of the Truth that were before in a most desolate and forlorn Condition.

9. Thou shalt call to those who are fast bound by the Cords of Sin, and taken Captive by the Devil at his Will, and bid them come forth to the Light, and receive Divine Illumination and Comfort. They shall not want any Accommodation through thy Means.

10. But plentifully enjoy all mine Ordinances, be supplied with all good and necessary Things, and kept from all evil Occurrences; for out of Mercy and Loving-Kindness to them, I will cause thee to conduct them in the Way of Life with Safety and Comfort.

11. I will remove all Obstacles.

12. And

12. And my People shall be called and gathered together from all the Corners of the Earth.

12. Behold, they shall come from far, And lo, these from the North and from the West, and these from the Land of Sinim.

13. Let the whole Creation in Heaven and Earth rejoice, for the Lord hath now sent that long-desired Consolation to Israel.

13. Sing, O Heavens, and be joyful, O Earth, and break forth into Singing, O Mountains : For the Lord hath comforted his People, and will have Mercy upon his Afflicted.

14. But alas ! my People the Jews, will hardly believe it, and say in Despair ; Surely it cannot be so, for the Lord has forsaken us ; our Condition has been so long desperate, that he hath forgotten us.

14. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

15. Hold; ye Incredulous ! can the tender Mother forget the Fruit of her Womb ? Yes, there have been Instances of Women being hard-hearted to their sucking Children ; but it shall not be so with me : I will never forget my People, so as to cast them off utterly.

15. Can a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb ? Tea, they may forget, yet will I not forget thee.

16. Their Good is deeply imprinted in my Memory, and their Welfare always before mine Eyes.

16. Behold, I have graven them upon the Palms of my Hands, the

17. There-

Wal-

Walls are continually before me.

17. Thy Children shall make haste; thy Destroyers, and they that made thee waste shall go forth of thee.

18. Lift up thine Eyes round about, and behold: All these gather themselves together, and come to thee: As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an Ornament, and bind them on thee as a Bride doth.

19. For thy waste, and thy desolate Places, and the Land of thy Destruction shall even now be too narrow, by reason of the Inhabitants, and they that swallowed thee up shall be far away.

20. The Children which thou shalt have, after thou

17. Therefore, O *Messias!* those that are to hearken to thy Doctrine, and become thy Converts, shall hasten unto thee, and those that would hinder the spreading of thy Gospel shall be driven away.

18. Lift up your Eyes, O ye Inhabitants of the Earth, and behold the true Believers gathering themselves together. Do thou more especially, O my Church! look round about thee; behold the Multiplicity of all those Nations wherewith thou art encompassed; all those shall come in, and submit themselves unto thee.

19. And yet their Number shall not be a Burden unto thee; but their Accession shall be as an Ornament, in respect of those excellent Gifts and Graces that shall shine forth in them.

20. Though thou shalt be so unfortunate as to lose my antient People the Jews, the Gentiles

that shall be adopted in their room, shall make thee large Amends; for they shall multiply so fast, as to have cause to complain for want of room to worship in.

21. Then shalt thou have Occasion to think and say, How comes it about that I am blessed with so large an Issue, seeing my former Brood is lost and perished? O my God, this is thy wondrous Mercy thus to comfort me in my extreme Desolation and Captivity; thou, by the immortal Seed of thy Word, hast begotten them to thy self, hast nourished and bred them up accordingly, and without thy miraculous Conversion they could never have come unto me.

22. 'Tis true what thou sayest, I will call the Gentiles unto thee; and cause them to believe in thee, they and their Children shall turn Christians.

23. And though the Princes of the World, and great Men of the Earth,

thou hast lost the other, shall say again in thine Ears, The Place is too strait for me: Give Place to me that I may dwell.

21. Then shak thou say in thine Heart, Who hath begotten me these, seeing I have lost my Children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone, these where had they been?

22. Thus saith the Lord God, Behold, I will lift up mine Hand to the Gentiles, and set up my Standard to the People. And they shall bring thy Sons in their Arms, and thy Daughters shall be carried upon their Shoulders.

23. And King shall be thy nursing Fa-

Fathers, and their Queens thy nursing Mothers: They shall bow down to thee with their Face toward the Earth, and lick up the Dust of thy Feet, and thou shalt know that I am the Lord: For they shall not be ashamed that wait for me.

24. Shall the Prey be taken from the Mighty, or the lawful Captive delivered?

25. But thus saith the Lord, Even the Captives of the Mighty shall be taken away, and the Prey of the Terrible shall be delivered: For I will contend with him that contendeth with thee, and I will save thy Children.

26. And I will smite them that oppress thee, with their own Fleas, and they shall be drunken

Earth, are at present opposite to thee and thy Doctrine, yet these Kings and Queens shall gladly take upon them thy Patronage and Protection: Yea, they shall in all Humility yield themselves over to thy Spiritual Authority. By this Token thou shalt know that I am the Lord of all Power and Might, and that they that have waited long in Hopes of Salvation from me, shall not be disappointed.

24. But perhaps in Diffidence and Distrust, you may be ready to say, How can this be, when thy Church is become a Prey to, and in the Hands of such mighty and potent Enemies?

25. I will tell thee; I will take the Matter into my own Hands. I the Lord, who am Almighty, and can do whatsoever I please, will undertake thy Quarrel, and protect thy obedient Children.

26. And I will shew thee which Way I will work it; Behold, I will give thine Enemies up to a civil and intestine War, so as they shall be the mutual Slaughterers

of each other, with such insatiable Fury, that all the World may plainly see, that I the Lord only, am the Saviour and Redeemer of his Church and People.

drunken with their own Blood, as with sweet Wine: And all Flesh shall know, that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.

## THE EPISTLE TO THE JEWS

### C H A P. L.

*God vindicates his own Justice, and convinces the Jews that they themselves were the Cause of all their Calamities. Shews them the Way of Salvation to be by believing in the Messias, whom he should in good Time send among them; and exhorts them not to follow their own Devices, but to seek for Mercy and Redemption through him.*

**T**HUS saith the Lord; How willing are ye Jews to put off the Fault and Cause of your Punishment from your selves unto me? I did, indeed, espouse the Church unto my self, as it were in a Matrimonial Covenant, and called you my Children; and 'tis true also that I have put you far from me, and shall again reject you; but consider, how many Warnings I have given you, and you can

**T**HUS saith the Lord, where is the Bill of your Mothers Divorcement whom I have put away? or which of my Creditors is it to whom I have sold you? Behold, for your Iniquities have you sold your selves, and for your

*your Transgressions is your Mother put away.*

can blame none but your selves. Worldly Parents, indeed, may be forced to sell their Children to their Creditors, but to whom can I be obliged to sell you, for the Payment of any Debt? No, ye People of *Israel*, ye are they that have sold your selves; for your own Iniquities, and for your wicked and adulterous Misdemeanors, ye are and will be put away and unchurched.

2. *Wherfore, when I came, was there no Man? when I called, was there none to answer? Is my Hand shortened at all, that it cannot redeem? or have I no Power to deliver? Behold, at my Rebuke I dry up the Sea: I make the Rivers a Wilderness: Their Fish stinketh, because there is no Water, and dieth for thirst.*

3. *I clothe the Heavens with Blackness, and I make Sackcloth their Covering.*

4. *The Lord God hath given me the*

2. What is the Reason, that when I sent my Messages to you by my Servants the Prophets, there was no Man would take any Notice of them? And when I shall send the *Messiah* to call you to Repentance, and to redeem and deliver you, you will not comply with my Call and Offer of Grace? What means this Neglect? Am I now less able to help and redeem you than I formerly was? You might call to Mind how I rebuked the *Red-Sea*, and it was dried up; and I can now make all your Rivers as dry as a Wilderness, so that the Fish shall die and stink.

3. As I overspread Egypt with three Days Darkness, so can I still, (when I please) draw a black Curtain before the heavenly Lights, and put them in a mourning Habit.

4. And now I have shewn you the Power I have to work, I will

## A PARAPHRASE ON

declare to you the Means I shall use for your Help. I will send the Messiah to you; I will fill him with all divine and heavenly Wisdom and Knowledge, so that he shall be able to speak Comfort to those that labour under the Burden of their Sins. I will not intermit to furnish him continually with my good Spirit, but ever assist him with such inseparable divine Grace, as shall qualify him for all the Acts of Mediation.

5. I will give him Instructions for the due Discharge of his Office, and he shall comply with my Commands, and not shrink back for any Difficulty or Danger whatsoever,

6. He shall patiently suffer all manner of reproachful Usages; but especially shall endure severe Scourges, Buffettings, and even the most ignominious Affront of Spitting in his very Face.

7. I will give him Strength to endure the worst, which shall harden him with Resolution and Courage against all Opposition.

*the Tongue of the Learned, that I should know how to speak a Word in Season to him that is weary: He wakeneth Morning by Morning: He wakeneth mine Ear to hear as the Learned.*

5. *The Lord God hath opened mine Ear, and I was not rebellious, neither turned a way back.*

6. \* *I gave my Back to the Smiters, and my Cheeks to them that plucked off the Hair: I hid not my Face from Shame and Spitting.*

7. *For the Lord God will help me, therefore shall I not be confounded: Therefore have I set my Face like a Flint, and I know that I shall not be ashamed.*

\* Matt. xvi. 67.  
xxvii. 26.

8. He is near  
that justifieth me,  
who will contend  
with me? Let us  
stand together:  
Who is mine Ad-  
versary? let him  
come near to  
me.

9. Behold, the  
Lord God will help  
me, who is he that  
shall condemn me?  
Lo, they all shall  
wax old as a  
Garment: the Moth  
shall eat them  
up.

10. Who is am-  
ong you that fear-  
eth the Lord, that  
obeyeth the Voice  
of his Servant,  
that walketh in  
Darkness, and hath  
no Light? Let him  
trust in the Name  
of the Lord, and  
lay upon his God.

11. Behold all  
ye that kindle a  
Fire, that compass  
your selves about  
with Sparks: Walk  
in the Light of  
your Fire, and in  
the Sparks that ye  
have kindled. This  
shall

8. He shall not be dismayed at  
the vilest Accusations the Malice  
of his Enemies shall suggest against  
him; for I will stand by him,  
and pronounce him Innocent, and  
defy all his Accusers to bring a  
just Charge against him.

9. And if I acquit him, who  
shall say he is guilty? I tell you,  
his vile Accusers shall pine away  
in their Iniquity, and all their  
wicked Designs perish with them.

10. Who is there among you  
that is inclinable to believe what  
I now reveal to you, and will  
hereafter hearken to the Call of  
that Saviour I shall send among  
you? Mind what I say: Fix your  
Faith and Hope firmly in the  
Promises I have made you, and  
you shall not be disappointed of  
your Redemption.

11. But you that reject the  
Light that I set up, and refuse  
the Offers of Mercy held forth to  
you by the Messiah, and will out  
of your own Thoughts raise up to  
your selves imaginary false Com-  
forts, make use of your own De-  
vices, please your selves in your  
own Projects; all that ye shall  
get

get at my Hands shall be Sor-  
row and Disappointment. shall ye have of  
mine Hand, ye shall lie down in Sor-  
row.

## THE PROPHETIC BOOKS

GOV. SIR THOMAS GODOLPHIN, BART.

BRI

### C H A P. LI.

The Prophet continues still to shew God exhorting the Jews to the Belief of the Messiah, but foreseeing their Rejection of him, tells them what Miseries their Unbelief would bring upon them, which no human Power could relieve; but that in due time God, out of his own free Will and Mercy, would take away their bitter Cup of Affliction, and make their Enemies drink it.

**H**EAR what I shall say, all ye that believe me to be God, and make it your chief Care to seek help from me. Look back to your first Original, and consider from whence ye Jews sprung.

**H**earken to me, ye that follow after Righteousness, ye that seek the Lord: Look unto the Rock whence ye are hewn, and to the Hole of the Pit, whence ye are digged.

2. Was not Abraham and Sarah your Progenitors? Did not I call Abraham from the rest of his Kindred, to be the Head of the Jewish Nation, when he was but a single Person,

2. Look unto Abraham your Father, and unto Sarah that bare you; for I called him alone,

him, and blessed him, and increas-  
ed him.

Person, without Child or Family,  
and so blessed and increased his  
Issue, as that they are become a  
Multitude.

3. For the Lord shall comfort Zion, he will comfort all her waste Places, and he will make her Wilderness like Eden, and her Desert like the Garden of the Lord; Joy and Gladness shall be found therein, Thanksgiving and the Voice of Melody.

4. Hearken unto me, my People, and give ear unto me, O my Nation: For a Law shall proceed from me, and I will make my Judgment to rest for a Light of the People.

5. My Righteousness is near: My Salvation is gone forth, and mine Arms shall judge the People: The Isles shall wait upon me, and on mine

Arm

3. As I gave you a Being from the dry and barren Loins and Womb of Abraham and Sarah, so am I able to revive and raise you up in your greatest Distress, and I will comfort my Church, when she is most helpless; I will make the Land of Judah like a Paradise, and I will restore my Truth and Righteousness unto you.

4. Be advised, ye that I have chosen for my peculiar People, don't reject the Counsel I give you. I will publish a new Law, even the Doctrine of the Messiah, the Gospel of Peace, and expect your Obedience to it.

5. And this Offer of Salvation will soon come. In order to it I will destroy all that oppose it, and as it approaches you shall behold the Heathen Nations forsaking their false Gods, and worshiping me.

6. What

6. What I here promise shall assuredly come to pass; the very Heavens and the Earth, and all Mankind, shall in time perish and come to nothing, but my Truth and Fidelity shall never fail.

*Arm shall they trust.*

6. Lift up your Eyes to the Heavens, and look upon the Earth beneath: For the Heavens shall vanish away like Smoke, and the Earth shall wax old like a Garment, and they that dwell therein shall die in like manner: But my Salvation shall be for ever, and my Righteousness shall not be abolished.

7. Mind what I say, ye, especially my Children that love and practise Righteousness, that have my Law deeply imprinted in your Minds, that know the Obligations lying upon you to obey it, and the Advantages ye will receive by the Practice of it: Let no ignominious Reproaches of ungodly Persons move or draw you aside from your Duty.

7. Harken unto me, ye that know Righteousness, the People in whose Heart is my Law, fear ye not the Reproach of Men, neither be ye afraid of their Reviling:

8. For they are but decaying Mortals: My Judgments shall hasten their Destruction, and consume them as the Moth or Worm eateth a woollen Garment; but I am immutably the same.

8. For the Mouth shall eat them up like a Garment, and the Worm shall eat them like Wool: But my Righteousness shall be

for ever, and  
Salvation from  
Generation to Ge-  
neration.

9. Awake, as  
you, put on  
Strength, O Arm  
of the Lord; a-  
wake, as in the  
ancient Days, in  
the Generations of  
Old. Art thou  
not it, that hath  
overthrown Rahab, and  
overthrown the Dra-  
gon?

10. Art thou not  
he which hath dried  
the Sea, the Wa-  
ters of the great  
Deep, that hath  
made the Depths of  
the Sea a Way for  
the Ransomed to  
cross over?

11. Therefore  
I will bring you back  
Redeemed of the  
Lord shall return,  
and come with sing-  
ing unto Zion,  
and everlasting  
Joy shall be up-  
on their Head:  
they shall obtain  
Gladness and Joy,  
and Sorrow and  
Mourning shall flee  
away.

12. I,

9. I will put forth my Strength,  
and shew my Power in your be-  
half, as I did for your Ancestors  
in the Days of old. Did not I  
pull down the Pride of Egypt, and  
overthrow bold Pharaoh?

10. Did not I dry up the Red  
Sea for a Passage for your Fore-  
Fathers to return out of Egypt?

11. I have still the same Power,  
and will use it on your behalf;  
not only bring you out of corpo-  
ral Captivity from Babylon, and  
plant you again in your own Land,  
but give you the Means and Op-  
portunity of redeeming yourselves  
from the spiritual Bondage under  
Sin and Satan, which will bring  
you everlasting and inexpressible  
Joy and Happiness.

12. I,

12. I, even I, that am the God of all Power, have promised to send you this Comfort, do not therefore distrust my Word, and put your Confidence in any worldly Power, which is weak and perishing.

13. Do not forget the great Things I have already done for you, but consider, that it was I that first made thee, the Heavens, and the Earth, and that have continually preserved thee hitherto out of all Dangers.

14. And will not let you perish, but will assuredly deliver you also in good time out of Captivity.

15. Be not afraid, for I the Lord thy God am mightier than all earthly Power. I am able to chastise thine Enemies, be they ever so great. You know I divided the

I 2. I, even I, am he that comforteth you: Who art thou, that thou shouldest be afraid of a Man that shall die, and of the Son of Man which shall be made as Grass?

13. And forgettest the Lord thy Maker, that hath stretched forth the Heavens, and laid the Foundations of the Earth? And hast feared continually every Day, because of the Fury of the Oppressor, as if he were ready to destroy? And where is the Fury of the Oppressor?

14. The captive Exile hasteneth that he may be Loosed, and that he should not die in the Pit, nor that his Bread should fail.

15. But I am the Lord thy God that divided the Sea, whose Waves roared: The Lord

Hofts is his Name.

16. And I have my Words in my Mouth, and have covered thee in the Shadow of my Hand, that I may plant the Heavens, and lay the Foundations of the Earth, and say unto Zion, Thou art my People.

17. Awake, awake, stand up, O Jerusalem, which hast drunk at the Hand of the Lord the Cup of his Fury; thou hast drunken the Dregs of the Cup of trembling, and wrung them out.

18. There is none to guide her among all the Sons whom she hath brought forth: Neither is there any that taketh her by the Hand, of all the Sons that she hath brought up.

19. These two Things are come unto thee: Who shall

the Sea, whose Waves exceed Man's Strength.

16. And I have given thee these Promises, and have and will hold my safe Protection still over thee, that I may bring thee into that happy and blessed Estate which is reserved for the Days of the Messiah, that hereafter I may own thee for my People in a more illustrious manner than I have yet done.

17. Awake, awake, O ye Jews! out of the Lethargy of your Unbelief; ye have drank deep of the bitter Cup of outward Afflictions, and will still drink deeper, and bring more Calamities upon your selves.

18. I foresee you will for a while be utterly disconsolate, none of your mighty Men will be able to support or comfort you, nay, your very Priests will be as blind as your selves, and want Knowledge to direct you.

19. This spiritual Distraction will certainly bring upon you these two Things, Desolation and De-

Destruction ; Desolation by Famine, Destruction by the Sword of your Enemies : And then tell me, what human Means of Relief can you expect ?

shall be sorry for thee ? Desolation and Destruction, and the Famine, and the Sword : By whom shall I comfort thee ?

20. Your choicest for Youth and Courage, will lie weltering in their own Blood in every Street, struggling for Life like a wild Bull taken in a Toil, and sinking under the Weight of my Displeasure.

20. Thy Sons have fainted, they lie at the Head of all the Streets as a wild Bull in a Net : They are full of the Fury of the Lord, the Rebuke of thy God.

21. Therefore hear this, all ye that have brought yourselves into this miserable Condition :

21. Therefore bear now this, thou afflicted and drunken, but not with Wine.

22. Behold, I will remove this heavy Burden, and take away the Cup of Affliction which I gave you to drink.

22. Thus saith thy Lord, the Lord, and thy God that pleadeth the Cause of his People, Behold, I have taken out of thine Hand the Cup of trembling, even the Dregs of the Cup of my Fury, thou shalt no more drink it again.

23. And turn the Remainder of my Fury upon those that afflicted thee, that did proudly insult and domineer over thee.

23. But I will put it into the Hand of them that afflict

*Wilt thou: Which  
I have said to thy  
Bowe down,  
we may go  
to thee: And thou  
laid thy Body  
the Ground, and  
the Street to  
them that went o-*

*to the dead, and  
bowed down before them  
that lay them down, and  
lay them down to the dead.  
So he said unto me,*



## C H A P. LII.

farther Promise of the Conversion of the Jews, after they have continued in Thralldom a long Time for the Sin of the Rejection of the Messias to Verse 13. from thence begins a Description of the Messias.

*A Wake, a-  
wake, put  
thy Strength,  
Zion, put on  
beautiful Gar-  
ments, O Jerusa-  
lem, the holy Ci-  
ty: For henceforth  
there shall no more  
come into thee,  
the Uncircumcised,  
and the Unclean.*

2. Shake

**S**TIR up your selves, and raise your drooping Spirits, O ye Jews! deck your selves with the Robes both of Joy and Holiness, for my pure Worship shall be restored unto you; ye shall be delivered from the Terror of the Invasion of Heathen Enemies, or the Pollution of the Prophane.

2. Arise,

2. Arise, throw away your Mourning, for the Yoke of Captivity shall be taken away from thee.

2. Shake thy self from the Dust: Arise, and stand up, O Jerusalem: Loose thy self from the Bands of thy Neck, O captive Daughter of Zion.

3. It was your own Iniquities that sold you into the Power of your Enemies: Ye were so foolish as to part with your Liberties, only to enjoy your Sins and idolatrous Customs: Ye received no valuable Consideration when ye thus enslaved your selves, and so ye shall be redeemed out of it without any Ransom; I will of my own good Will freely deliver you.

3. For thus saith the Lord, Ye have sold your selves for nought: And ye shall be redeemed without Money.

4. You may remember how your Ancestors were formerly carried away Captives into Egypt, and were hardly used for no just Cause by the Egyptians, but as I made them my Instruments in punishing a wicked People.

4. For thus saith the Lord God, my People went down aforetime into Egypt to sojourn there, and the Assyrian oppressed them without Cause.

5. And so also will I permit the Heathen to carry you away Captives into all Nations, for your Sin of rejecting the Messias: I will give you into their Hands as Instruments of my Vengeance: They shall plague and oppress you so long, that ye shall begin to

5. Now therefore, what hast thou here, saith the Lord, that my People is taken away for nought? They that rule over them, make them

*In bowl, saith the  
Land, and my Name  
continually every  
Day is \* blas-  
phemed.*

6. *Therefore my  
people shall know  
my Name: There-  
fore they shall know  
in that Day, that  
I am he that doth  
speak, behold, it  
is I.*

7. *† How beau-  
tiful upon the  
Mountains are the  
Feet of him that  
bringeth good Ti-  
dings, that publish-  
eth Peace, that  
bringeth good Ti-  
dings of good, that  
publisheth Salva-  
tion, that saith un-  
to Zion, Thy God  
reigneth.*

8. *Thy Watch-  
men shall lift up  
the Voice, with the  
Voice together shall  
they sing: For they  
shall see Eye to  
Eye, when the  
Lord shall bring  
again Zion.*

9. *Break forth  
into Joy, sing to-  
gether*

to vilify and reproach me, as if I  
were either forgetful of you, or  
unable to help you.

\* Rom. ii.  
24.

6. But my Work of converting  
you shall at last appear so mani-  
fest, that ye shall own me to be  
Truth it self; ye shall acknow-  
ledge, that I who promised to  
send you this Salvation, am the  
God of all Power, and have made  
my Word effectually good.

7. O how welcome and accepta-  
ble will those my Messengers be  
to you, who shall proclaim the  
good Tidings of Peace and Salva-  
tion unto you; who by my Order  
and Grace shall so open the Eyes  
of your Understanding, as to make  
you plainly discover the true Mes-  
sias!

8. This shall not be a Thing  
acted in secret; but my Ministers  
shall publickly proclaim it to the  
whole World, and all the Nations  
of the Earth shall manifestly be-  
hold your Conversion.

9. Rejoice therefore, ye Nation  
of the Jews, for I will restore you  
to

to far greater Comfort than ever  
ye yet enjoyed.

gather ye waste  
Places of Jerusa-  
lem: For the Lord  
hath comforted his  
People, he hath  
redeemed Jerusa-  
lem.

10. I will exert my Power,  
which for a long time may have  
seemed to have lain hid, and all  
the World shall with Astonish-  
ment behold your miraculous Con-  
version.

\* Luke iii.  
6.

+ 2 Cor. vi.  
17.

11. When this Time of Redemp-  
tion is at hand, ye shall have such  
timely notice of it, that ye may  
fit and prepare your selves for the  
Reception of Truth, by cleansing  
your selves from those Defilements  
ye may have contracted by living  
in an heathenish State; especial-  
ly do ye Priests, whose Office it  
is to minister in holy Things, do  
ye, I say, sanctify and purify your  
selves first of all.

12. And that you may not pre-  
tend want of Time to prepare your  
selves, know, that this Matter  
shall not be brought about sud-  
denly, and in a hurry, but I will  
give you such a plain Manifes-  
tation of my powerful Presence,  
that ye shall have no cause to  
doubt or fear.

10. The Lord  
hath made bare his  
holy Arm, in the  
Eyes of all the Na-  
tions, and\* all the  
Ends of the Earth  
shall see the Sal-  
vation of our God.

11. + Depart ye,  
depart ye, go ye out  
from thence, touch  
no unclean Thing,  
go ye out of the  
midst of her; be ye  
clean, that bear the  
Vessels of the Lord.

12. For ye shall  
not go out with  
Haste, nor go by a  
Flight: For the  
Lord will go before  
you: And the God  
of Israel will be  
your Rere-ward.

The

The following Verses should have begun the next Chapter,  
being a Description of the Life and Death of the Me-  
sias, which holds to the End of the fifty third Chapter.

13. Behold, my  
Servant shall deal  
prudently, he shall  
be exalted and ex-  
alted, and be very  
high.

14. As many  
were astonished at  
him; (his Visage  
was so marred  
more than any  
Man, and his  
Form more than  
the Sons of Men.)

15. So shall he  
sprinkle many Na-  
tions, the Kings  
shall shut their  
Mouths at him:  
For that \* which  
had not been told  
them, shall they see;  
and that which  
they had not heard,  
shall they consider.

13. Behold, the Messias sent by  
me for the Redemption of Man-  
kind, shall manage his Proceed-  
ings with admirable Wisdom, he  
shall work prudently, and succeed  
prosperously in that glorious Ser-  
vice. He shall be exalted and  
advanced above all the Kings of  
the Earth; yea, and above all the  
Powers of Heaven.

14. Indeed his outward Appear-  
ance will be so exceeding mean  
and contemptible (more than the  
ordinary Fashion of the Sons of  
Men) that those that behold it will  
be astonished to see such Majesty  
shrouded in so plain and homely  
an Outside.

15. But yet in the Efficacy of  
his Appearance he shall be so glo-  
rious, as that when he is graciously  
pleased to distil his Word upon  
the Nations, Kings shall stand  
amazed at his Power and Wisdom,  
for they shall see and hear that  
which they could never have ima-  
gined should have come to pass,  
and learn the true Knowledge of  
God, and the Precepts of refined  
Morality, which were intirely hid  
and obscured by Ignorance and  
Superstition.

\* Rom.  
xv. 21.

## C H A P. LIII.

*Notwithstanding the plain Description God made of the Messias, he foretels the Incredulity of the Jews, then proceeds to give an account of the Suffering of the Messias, and the blessed Effects of his Death.*

\* Rom. x.  
36.

**N**Otwithstanding I give you Jews this Notice of the Messias's coming upon Earth, ye will be so besotted, that very few of you will believe it. Such Blindness will darken your Eyes, that ye will not discern the Power of the Godhead in a Body of Flesh.

2. For he will come into the World without any secular Pomp or State, ye shall be Witnesses of his mean Original. His outward Appearance will be very despicable, and if you expect to find Perfection of Beauty in his Countenance, or the Height of Majesty in his Person, you will be altogether disappointed; for you will find nothing amiable or desirable in him above the rest of Mankind.

3. Neither

\* WHO hath believed our Report? And to whom is the Arm of the Lord revealed?

2. For he shall grow up before him as a tender Plant, and as a Root out of a dry Ground: He hath no Form nor Comeliness: And when we shall see him, there is no Beauty that we should desire him.

3. \* He

3. \* He is despised and rejected of Men, a Man of Sorrows, and acquainted with Grief: And we hid as it were our Faces from him; he was despised, and we esteemed him not.

4. Surely he hath born our Griefs, and carried our Sorrows: Yet we did esteem him stricken, smitten of God, and afflicted.

5. But he was wounded for our Transgressions; he was bruised for our Iniquities: The Chastisement of our Peace was upon him, and with his Stripes we are healed.

6. All we like Sheep have gone astray: We have turned every one to his own Way, and the Lord hath laid

3. Neither can you expect it <sup>\* Mark i.</sup> from him, for he will be despised, and reckoned as the Scum of Mankind, not fit for the Company or Conversation of any Men of Fashion. His whole Life will be filled, and in a Manner made up of such an uninterrupted Succession of Sorrows and Sufferings, that ye will have a perfect Aversion to him.

4. Yet, for your Sakes will he <sup>+ Matt.</sup> subject himself to all those Griefs <sup>viii. 17.</sup> and Sorrows, and your Unthankfulness will not acknowledge it, but be ready to cast his Sufferings upon his own Deservings, as if God permitted him to be disgraced, tormented, and at last put to Death for his own Demerits.

5. But know assuredly that he will be afflicted only for the Sins <sup>§ 1 Cor.</sup> of Mankind, to make Atonement for their Iniquities, not for his own. His Chastisements will be in order to work their Peace, and he will be smitten only that they may be healed.

<sup>¶ 1 Pet. ii.</sup>  
<sup>24.</sup>

6. For all Mankind like Sheep have gone astray from the Way of my Commandments, and have followed the several Paths of their own divers Lusts, so that I shall accept of no Satisfaction for their

Iniquities, but the Atonement of his heavy Sufferings for their sake.

\* John. x.  
17.  
1 John iii. 5.

+ Matt.  
xxvi. 63.  
xxvii. 12.  
Mark xiv.  
61. xv. 5.  
Acts viii.  
32.

7. The Punishment due to their Sins shall be laid upon him ; he shall pay the Debt, and suffer the Law for them : And this I foresee he will undergo willingly and patiently.

8. He will be indeed arraigned and adjudged to a shameful and painful Death ; but his Death shall have very good Effects : For he shall thereby make Satisfaction for the Transgressions of my People.

9. He shall be given up into the Hands of wicked and violent Men, to be by them put to Death, although they can prove no Evil against him, either in Word or Deed ; yet he shall have an honourable Interment.

§ 1 Pet.  
ii. 22.

10. Though

laid on him the  
\* Iniquity of us  
all.

7. He was oppressed, and he was afflicted, yet he opened not his Mouth ; He is brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, so he openeth not his Mouth.

8. He was taken from Prison, and from Judgment : And who shall declare his Generation ? For he was cut off out of the Land of the Living : For the Transgression of my People was he stricken.

9. And he made his Grave with the Wicked, and with the Rich in his Death, because he had done no Violence, neither was any Sin found in his Mouth.

10. In

10. Yet it pleased the Lord to bruise him, he hath put him to Grief: When thou shalt make his Soul an Offering for Sin, he shall see his Seed, he shall prolong his Days, and the Pleasure of the Lord shall prosper in his Hand.

11. He shall see of the Travel of his Soul, and shall be satisfied: By his Knowledge shall my righteous Servant justify many: For he shall bear their Iniquities.

12. Therefore will I divide him a Portion with the Great, and he shall divide the Spoil with the Strong: Because he hath poured out his Soul unto Death: And he was <sup>\*</sup> numbered with the Transgressors,

10. Though he be perfectly innocent, I will suffer him to be sacrificed as an Offering for the Sins of Mankind; but his Death shall in the End prove not only glorious to himself, but highly beneficial to others: For by the Efficacy of his Blood there shall spring up a plentiful Issue to his Church; and as for himself, he shall be raised to immortal Glory and Happiness, and whatsoever I have decreed for the Redemption and Salvation of Mankind, shall be effectually carried on by his Ministry and Mediation.

11. He shall see and feel the happy Success of all his Labours and Sufferings, and shall find abundant Comfort and Satisfaction therein. His Sufferings shall make a full and perfect Atonement to me for the Sins of all those that will believe in him, and truly and faithfully observe his Directions.

12. Therefore, after he hath overcome the Sharpness of Death, I will honour him with a glorious Triumph. He shall, according to the Custom of great Conquerors, reap the Spoil of his Enemies; insulting over Death, Grave and Hell, because he was obedient unto Death, yea, the Death of the Cross; was hanged on the Tree <sup>\*Mark xv. 28.</sup> of Shame and Curse, betwixt

two Malefactors, and upon that Cross bore the Sins of all those that pertain to him; and both at his Death prayed for his Persecutors, and at my right Hand makes perpetual Intercession for them.

\* Luke xxii. 37.

gressors, and he bare the Sin of Many, and made Intercession for the Transgressors.

## THE HOLY BIBLE

### C H A P. LIV.

In this Chapter the Prophet introduces God calling to the Gentiles to rejoice, for that they should be brought out of heathenish Ignorance into the true Faith of the Messias; and though the Church of God consisted at first of Jews, yet, as soon as the Gentiles should be enlightened, they should flow so fast into the Church, as to bring forth unto God a far more numerous Posterity of Christian Believers than the Jews; therefore he calls to the Jews to open the Gates of the Church to receive them, and comforts them with a Promise that he would in Time convert them also, and then constitute a Christian Church of them both, which should continue to the End of the World.

\* Gal. iv.  
27.

**R**ejoice, O ye Gentiles, who have long lain in heathenish Ignorance and Darkness, and yielded

\* **S**ing, O barren, thou that didst not bear: Break

Breake forth into Singing, and cry a-loud thou that didst not travail with Child: For more are the Children of the desolate, than the Children of the married Wife, saith the Lord.

2. Enlarge the Place of thy Tent, and let them stretch forth the Curtains of thine Habitations: Spare me, lengthen thy Cord, and strengthen thy Stakes.

3. For thou shalt break forth on the right Hand, and on the Left; and thy Seed shall inherit the Gentiles, and make the desolate Cities to be inhabited.

4. Fear not, for thou shalt not be ashamed: Neither be thou confounded, for thou shalt not be put to Shame: For thou shalt forget the Shame of thy Youth, and shall not remember

ed no Members to my Church. Behold, in the Days of the Mef-sias under the Gospel, ye shall bring forth unto me a far more numerous Posterity than the Jews, become more Converts to Christianity than those that have been in constant Covenant with me.

2. Open therefore the Gates of my Church, O ye Jews, full wide, and make room for the Encrease of these Proselytes.

3. They shall flow in great Numbers into the Church. Christ and his Apostles, the true Seed of Abraham, shall subdue the Gentile World to the Obedience of the right Faith, and spread the Gospel of Peace among the Heathens.

4. These for a while will chiefly make the Church of true Believers, and you be rejected for refusing the Offers of Salvation by the Mef-sias; but however, be not dismayed, for in my own good Time I will open your Eyes also, and you shall behold the Way of Peace, and I will restore you to my Favour, and endue you with such

such Knowledge of the right Faith, that ye also shall rejoice in your Salvation, and forget all your former Troubles and Afflictions.

5. Behold, I that am the God of all Power, who first made you Men, and called you to be my People, and espoused you unto me, I will own you again, and shew you the true Marks of my Affection; for when I have converted you, the remaining Part of the heathenish World will be so taken with my Loving-Kindness to you, that they shall desire to be admitted into the same Covenant with you, and so all the Nations of the Earth will become faithful Worshippers of me, their true and only God.

6. I will be reconciled to you again, after having cast you off, and left you for a while in a desolate and mournful Condition.

7. I own, I shall cast you off for a while, and suffer you to be scattered abroad, but with great Mercy will I gather you together again from all Places where you have been dispersed, even from all the Parts of the World.

*ber the Reproach of  
thy Widownhood  
any more.*

5. *For thy Ma-  
ker is thine Hus-  
band (the Lord of  
Hosts is his Name)  
and thy Redeemer,  
the Holy One of  
Israel, the God of  
the whole Earth  
shall he be called.*

6. *For the Lord  
hath called thee as  
a Woman forsak-  
en and grieved in  
Spirit, and a Wife  
of Youth, when  
thou wast refused,  
saith thy God.*

7. *For a small  
Moment have I  
forsaken thee, but  
with great Mer-  
cies will I gather  
thee.*

8. In a little  
Wrath I hid my  
Face from thee, for a  
Moment; but with  
everlasting Kind-  
ness will I have  
Mercy on thee, saith  
the Lord thy Re-  
dinner.

9. For this is as the  
Waters of Noah  
unto me. For as  
I have sworn that  
the Waters of Noah  
should no  
more go over the  
Earth; so have I  
sworn that I would  
not be wrath with  
thee, nor rebuke  
thee.

10. For the  
Mountains shall  
depart, and the  
Hills be removed;  
but my Kindness  
shall not depart  
from thee, neither  
shall the Coven-  
ant of my Peace  
be removed, saith  
the Lord, that hath  
Mercy on thee.

8. Having provoked me to  
Wrath by your Infidelity, I shall  
withdraw my Favour and Pro-  
tection from you for a Time;  
but when I return with Loving-  
Kindness to you again, I shall  
make you fully Amends, for my  
Blessing shall be upon you and  
your Seed throughout all Genera-  
tions, ye shall never be unchurch-  
ed again.

9. This Promise of Grace and  
Peace I now make to you, shall be  
as certain and perpetual as that  
I made formerly with Noah, that  
there should never be such a Flood  
of Waters as should drown the  
World again; so when I have  
called you to the Light of the  
Gospel, and converted you to a  
Belief in the Messiah, and ye are  
become Christians, ye shall ne-  
ver again be separated from the  
rest of the World, and scatter'd  
abroad.

10. The Mountains shall sooner  
leave their Stations, and the Hills  
be removed, than my Kindness  
depart from you, or my Promise  
fail you; but this my new Co-  
venant will I establish among  
you, and my Mercy shall be o-  
ver you.

11. O my poor distressed Church, which in the Time of Rejection must suffer very bitter Things, and fall into a most miserable and comfortless Condition, sink not under the Burden of thy Afflictions, but take heart, and comfort thy self with the Expectation of those Blessings I have laid up in Store for thee; how forlorn and despised soever thou shalt seem to be, I will again exceedingly adorn and beautify thee.

12. I will make this Evangelical Church far more glorious than that which was under the Law; my Gifts and Graces shall make it shine with greater Lustre and Beauty.

13. I will by the gracious Illuminations of my Spirit teach my Will unto her Children, and by miraculous Gifts upon them, testify the Descent of the Holy Ghost, so that they shall enjoy a sweet and unspeakable Peace in their Consciences.

14. Their Affairs shall be managed with Righteousness, and not Oppression; they shall act so justly, as not to fear any Threatenings or Invasion from foreign Enemies.

11. O thou Afflicted, tossed with Tempest, and not comforted, behold, I will lay thy Stones with fair Colours, and lay thy Foundations with Sapphires.

12. And I will make thy Windows of Agates, and thy Gates of Carbuncles, and all thy Borders of pleasant Stones.

13. And all thy Children shall be taught of the Lord, and great shall be the Peace of thy Children.

14. In Righteousness shall thou be established. Thou shalt be far from Oppression, for thou shalt not fear; and from Terror, for it shall not come near thee.

\* John vi.  
45.

15. Yet

15. Be-

15. Behold, they  
shall surely gather  
together, but not by  
me. Whosoever  
shall gather toge-  
ther against thee,  
shall fall for thy  
sake.

16. Behold, I  
have created the  
Smith that bloweth  
the Coals in the  
fire, and that  
bringeth forth an  
Instrument for his  
Work, and I have  
created the Waster  
to destroy.

17. No Wear-  
ing that is formed  
against thee, shall  
prosper; and every  
Tongue that shall  
rise against thee in  
judgment, thou  
shalt condemn. This  
is the Heritage of  
the Servants of the  
Lord, and their  
righteousness is of  
me, saith the Lord.

15. Yet they must not expect  
such a quiet Condition as shall be  
free from all Hostility and Op-  
position. No: I foresee there will  
be Enemies making Attempts  
against thee, O my Church! but  
they shall fail in their Designs,  
for I have undertaken thy Protec-  
tion.

16. It is my Almighty Power  
that shall over-rule all those  
Powers that set themselves against  
thee. Are Weapons of War the  
Instruments of Hurt? Behold, I  
created the very Smith that made  
them, and the Arm that useth  
them to Destruction.

17. Men may devise Means to  
do thee harm; but they shall not  
prevail against thee. I will not  
only protect your Persons from  
the Violence of War, but main-  
tain your Innocence against all  
Suggestions of your Enemies, ei-  
ther Men or Devils: I will pro-  
nounce you to be in the right Way.  
This shall be the Privilege of true  
Believers, and their Salvation  
shall be my doing.

ταῦται τοῦ θεοῦ μήδεια δημιουργία  
ταῦτα στόχος εἰσιν τοῦ θεοῦ αὐτοῦ δημιουργοῦ

## THE FIFTH CHAPTER.

### C H A P. LV.

*An Invitation by God both to Jew and Gentile, to seek for Spiritual Blessings from the Messias, as being the Person he has ordained for their Redemption: Prophecies of the Conversion of the Jews, and the Fulness of the Gentiles, and of the happy State of the Church after their Conversion.*

\* Rev. xxi.  
6. xxii. 17.

**S**Ince in Time both Jews and Gentiles will be joined together in one Faith, and constitute the true Church of Christ here upon Earth; let every one, whether Jew or Gentile, who is humbled under the Conscience of his own Wants and Unworthiness, have Recourse under this Reign of Grace and powerful Kingdom of the *Messias*, to his gracious Saviour, and it shall be given to him fully to partake of all Spiritual Comforts and Blessings, whereby his Soul may be refreshed and saved.

2. Why will ye, O ye vain Sons of Men! spend your Labour and Cost upon the Search and Pursuit of those Things which have no true and solid Contentment in them; hearken to my Counsel and Advice, embrace this Opportunity,

**H**O, \* every one that thirsteth, come ye to the Waters, and he that hath no Money; come ye, buy and eat, yea, come buy Wine and Milk without Money, and without Price.

2. Wherefore do ye spend Money for that which is not Bread? And your Labour for that which satisfies not? Hearken diligently

gently unto me,  
and eat ye that  
which is good, and  
your Soul de-  
light itself in Fat-  
ness.

3. Incline your  
Ear, and come un-  
to me. Hear, and  
your Soul shall live,  
and I will make an  
everlasting Cova-  
enant with you, even  
the sure Mercies of  
David.

tunity, and furnish your selves  
with those Graces of the Gospel,  
which shall be sure to nourish  
you up unto eternal Life.

3. Which, if ye will do, ye shall  
live comfortably and happily. I  
will cause it to be a Covenant be-  
tween us; upon the Performance  
of which on your Part, I will ful-  
fil those Promises I made to your  
Fore-Father *David* in you, that I  
would appoint a Place for my  
People *Israel*, and would plant  
them that they may dwell in a  
Place of their own, and move no  
more; neither shall the Chil-  
dren of Wickedness afflict them  
any more as before-time. 2 Sam.vii.  
10. Ye shall all become true *Is-  
raelites*, and partake of that other  
Mercy promised to *David* and his  
Seed, that I would make them to  
endure for ever, and establish his  
Throne as the Days of Heaven.  
Psalm. lxxxix. 29. For the *Messias*  
of the Lineage of *David*, shall be-  
gin his Reign over you, his Chris-  
tian Subjects, and of his King-  
dom there shall be no End. Luke  
i. 33.

4. Behold I have  
ordained the *Messias* the Successor of *David* to  
be a perfect Mediator of the New  
Testament for the Behalf of my  
People, to be the Head and Leader  
of my Elect.

5. Be-

5. Be-

5. Behold, he shall call the Remainder of the *Gentiles* into the Church: Those that hitherto walked as without God in the World, when they see the glorious Works of God upon you, they shall be converted, and join in the true Faith with you.

5. Behold, thou shalt call a Nation that thou knowest not, and Nations that knew not thee shall run unto thee, because of the Lord thy God, and for the holy One of Israel for he hath glorified thee.

6. Hearken ye therefore, all ye People, both *Jews* and *Gentiles*, and make use of the Means and Opportunities of Grace which the Gospel will afford you.

6. Seek ye the Lord while he may be found, call upon him while his near.

7. Let every wicked Person forsake the sinful Devices and Purposes of Mind, as well as his sinful Actions, and return unto me by sincere Repentance and Amendment of Life, and I will freely pardon and forgive him, and receive him into my Favour and Protection again.

7. Let the wicked forsake his Way, and the unrighteous Man his Thoughts: And let him return unto the Lord, and he will have Mercy upon him, and our God, for he will abundant pardon.

8. However ye may falsely measure me by your selves, ye shall find my Thoughts and Disposition not like yours, implacable in Case of Offence; neither are my Proceedings like yours to study Revenge.

8. For my Thoughts are not your Thoughts, neither are your Ways my Ways, saith the Lord.

9. My Clemency, Mercy, and Loving-Kindness to Mankind as far

9. For as high as the Heavens are high, so far

than the Earth,  
so are my Ways  
higher than your  
Ways, and my  
Thoughts than your  
Thoughts.

10. For as the  
Raincometh down,  
and the Snow from  
Heaven, and re-  
turneth not thither,  
but watereth the  
Earth, and maketh  
it bring forth and  
bud, that it may  
give Seed to the  
Sower, and Bread  
to the Eater :

11. So shall my  
Word be that goeth  
forth out of my  
Mouth : It shall  
not return unto me  
void, but it shall  
accomplish that  
which I please, and  
it shall prosper in  
the Thing where-  
to I sent it.

12. For ye shall  
go out with Joy,  
and be led forth  
with Peace : The  
Mountains and the  
Hills shall break  
forth before you in  
Singing, and  
all the Trees of the  
Field

far exceeds yours to one another  
as the Heaven doth the Earth,  
which no Man can measure.

10. Observe the Rain and Snow  
that comes from thence, how they  
descend upon the Earth, and are  
not drawn up again, till they have  
watered and impregnated the  
Earth, and have made it fruitful:

11. So shall the Promises I  
have made you concerning the  
*Messias*, and the Blessings of his  
Labours, become effectual to all the  
Intents and Purposes designed ; I  
shall find them all fulfilled in the  
Manner before expressed, when I  
come to take Account of them.

12. Ye Jews, that have been  
dispersed among all Nations, shall  
be released from your Bondage,  
and called together and converted  
to the Faith in the *Messias*, which  
shall cause such an universal Joy,  
that all the whole Creation shall  
seem to be affected with it, and  
bear a Part in the Exultation.

13. And whereas before, ye were perpetually annoyed with Men that were troublesome and cruel, like Thorns that are ready to tear every Passenger; now there shall arise those that shall profit you and entreat you with all Kindness; and this Change shall be for an evident Token of my infinite Power, and of my Faithfulness and Love to my Church unto all succeeding Generations.

Field shall clap their Hands.

13. Instead of the Thornshall come up the Fir-Tree, and instead of the Briarshall come up the Myrtle-Tree: And it shall be to the Lord for a Name, for an everlasting Sign that shall not be cut off.



I will bring all Men of all  
the Nations to my name, and  
to whom I shall speak, and he  
shall go forth and tell all the  
Nations, and they shall come  
unto me, saith the Lord of Hosts,  
and I will show them my Glory.  
I will bring all the Nations to  
my name, and they shall come  
unto me, saith the Lord of Hosts,  
and I will show them my Glory.  
I will bring all the Nations to  
my name, and they shall come  
unto me, saith the Lord of Hosts,  
and I will show them my Glory.  
I will bring all the Nations to  
my name, and they shall come  
unto me, saith the Lord of Hosts,  
and I will show them my Glory.

C H A P. LVI.

God having told both Jew and Gentile what great Things he would do for them, calls upon them to sanctify themselves for the Reception of his Mercy: Prophesies, that upon the general Conversion of Mankind to the Faith of the Messias in the latter Days, that he would abolish the Sacrifices of the Old Law, and erect Churches in all Nations for his Worship, where he would require no other Service from them but devout Prayer, sent forth from a pious, sincere, and penitent Heart: But before this would come to pass, they must expect much Misery and Affliction to fall upon them for their own Unbelief, and the Wickedness of their Teachers, whom he severely reprimands.

THUS saith  
the Lord,  
Keep ye Judgment,  
and do Justice:  
For my Salvation  
is near to come,  
and my Righteous-  
ness to be reveal-  
ed.

2. Blessed is the  
Man that doeth  
this, and the Son  
of Man that layeth

THAT ye may be worthy of  
this high Calling, be care-  
ful to perform all Acts of Charity  
and Justice to one another; so  
shall ye be capable of that Deli-  
verance and Salvation which I  
have determined unto you.

2. Blessed is the Man that walk-  
eth thus uprightly, and is content  
in well-doing, that when the ma-  
ny Ceremonies of sacrificing shall

be abolished, yet will not pollute my Sabbath-day by forbidden Practises, or Neglect of commanded Duties, but worship me truly as the First Table of Commandments requires, or forbears doing any Injury to his Neighbour as the Second forbids; and so will fulfil the whole Law.

3. Neither let the Gentile, or any Person sensible of his own Defects and Unworthiness, say, Behold, I am not a Man meet to receive Grace from God.

4. For I do assure all those that make Conscience of their Ways, and of keeping my Sabbaths, and desire to be approved of by me, in those Things which I have required, in an honest and humble Simplicity,

5. Even unto those will I be gracious, above their Desire and Expectation; I will honour them in my Church, and supply them with a more than ordinary Share of those Blessings, whose Want they so much bewailed; yet I will grant them greater honour than that of having Posterity to succeed

*hold on it: That keepeth the Sabbath from polluting it, and keepeth his Hand from doing any Evil.*

3. Neither let the Son of the Stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his People: Neither let the Eunuch say, Behold, I am a dry Tree.

4. For thus saith the Lord unto the Eunuchs that keep my Sabbaths, and choose the Things that please me, and take hold of my Covenant:

5. Even unto them will I give in mine House, and within my Walls, a Place and a Name better than of Sons and of Daughters: I will give them an everlasting

*Lasting Name, that shall not be cut off.*

eeced them, which is only a temporary Mercy: I will give them a Title to the Communion of Saints, and their Name shall be written in the Book of Life.

6. *Also the Sons of the Stranger, that join themselves to the Lord, to serve him, and to love the Name of the Lord, to be his Servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant:*

7. *Even them will I bring to my holy Mountain, and make them joyful in my House of Prayer: Their Burnt - Offerings and their Sacrifices shall be accepted upon mine Altar; for \* my House shall be called an House of Prayer for all People.*

8. *The Lord God, which gathereth the Outcasts of Israel, saith, Yet will I gather others to him,*

6. Those also, who are Sons of them which are Aliens from the Commonwealth of *Israel*, but are now, by an holy Profession, joined unto the Lord, and will keep my Sabbath-day holy, as one of the Commands of the Gospel Covenant,

7. Those will I admit into that Church whereof the Temple is a Figure, and give them true spiritual Joy in my Service. When this general Conversion shall happen, the Temple at *Jerusalem* will be too small to receive so great a Number: I shall therefore erect Places for my Worship in all Lands, and instead of the Sacrifices of Beasts, I will require only the spiritual Sacrifices of Prayer and Thanksgiving in those Places of Worship.

8. I the Lord God, who have promised to convert the *Jews*, and gather them together, will also convert the Remainder of the *Gentiles*, and bring them into one

Fold the Church, under one Shepherd the *Messias*.

9. Yet before there be room for these comfortable Promises, ye must expect great Calamities to befall my People: For the Jews will reject the first Offers of Mercy by the *Messias*, and, as a Punishment, I shall let in your Enemies upon you, who shall for a time make havock of you.

10. O the distressed Condition of my People in those Days, who will have none to help them! Their very Priests and Teachers, who should watch over the People for their spiritual Good, and declare the Mercy of the Redemption to them, and press it upon their Understandings, will be as blind as the ordinary People, as to the Belief of a *Messias*, and not be able to instruct them in the way of Salvation, but give themselves over to Idleness and Sensuality; like lazy Dogs, who being set to keep the House, give no Warning of approaching Danger, but lie sleeping in a Corner.

11. Yea, they will mind the Gratifications of their Lusts so much, that Covetousness of their temporal Affairs will hinder them from overcoming their Ignorance, and obtaining the true spiritual Knowledge, they will all mind their own

him, besides those that are gathered unto him.

9. All ye Beasts of the Field, come to devour, yea; all ye Beasts in the Forest.

10. His Watchmen are blind: They are all ignorant, they are all dumb Dogs, they cannot bark; sleeping, lying down, loving to slumber.

11. Yea, they are greedy Dogs which can never have enough, and they are Shepherds that cannot understand: They all look

look to their own Advantage more than the  
Way, every one for  
his Gain, from his  
Quarter.

12. Come ye, say they, I will fetch Wine, and we will fill our selves with strong Drink, and to Morrow shall be as this Day, and much more abundant.

12. They will pamper themselves, and flatter the Security of the People after an egregious manner, saying, Tush, however the Prophets foretel these grievous Things, let us make much of our selves; let us eat, drink, and be merry: These sad Predictions will never come to pass, but we shall speed hereafter as well as we do now, yea, better and more happily.



## C H A P. LVII.

*God declareth the happy Estate of the Righteous after Death; reproveth the Jews for their whorish Idolatry, and promiseth Pardon to Jew and Gentile upon Repentance.*

**T**HE good, pious, and righteous Man dieth, and few consider, that he is delivered from all the Cares of a troublesome World.

**T**HE Righteous perisheth, and no Man layeth it to Heart; and merciful Men are taken away, none considering that the Righteous is taken away from the Evil to come.

2. And this good and upright Man, who made a Conscience of all his Ways and Actions, howsoever the Wicked may think him a Loser by his Death, is certainly a Gainer; for he enters into a State of Rest and Happiness, and shall lie in a Bed of Ease, till the Morning of the Resurrection.

3. But for you, ye wicked and rebellious Seed, who are wont to brag of your Pedigree from faithful Abraham, but indeed are a degenerate and adulterous Issue; draw near, and hear what I have to lay to your Charge.

4. Do

3. But draw near hither, ye Sons of the Sorceress, the Seed of the Adulterer, and the Whore.

4. A-

4. Against whom  
do ye sport your  
selves? Against  
whom make ye a  
wide Mouth, and  
draw out the  
Tongue? Are ye not  
Children of Trans-  
gression, a Seed of  
Falshood?

5. Enflaming  
your selves with I-  
dols under every  
green Tree, slay-  
ing the Children in  
the Valleys under  
the Cliffs of the  
Rocks?

6. Among the  
smooth Stones of  
the Stream is thy  
Portion; they, they  
are thy Lot: Even  
in them hast thou  
poured a Drink-  
Offering, thou hast  
offered a Meat-Of-  
fering. Should I  
receive Comfort in  
these?

7. Upon a lofty  
and high Mountain  
hast thou set thy  
Bed: Even thither  
wentest thou up to offer Sacri-  
fice.

8. Be-

4. Do ye well consider, that it  
is against the Almighty God ye  
have so scornfully set your selves?  
that ye have jeered and flouted  
at his dreadful Judgments? Are  
ye not a Generation of Liars,  
whose Practices grossly contradict  
your Principles and Professions,  
who deal perfidiously both with  
God and Man?

5. Enflaming your selves with  
the abominable Lusts of your spi-  
ritual Fornication with your Idols  
in every Grove, and causing your  
Children to be slain in the Valleys  
as Sacrifices to your Moloch.

6. Thou chookest thee an Idol  
out of the River, even from among  
those Rocks and smooth Stones,  
which the Stream has washed; and  
this, forsooth, must be thy God:  
Can I be pleased, think you, with  
such wicked Actions?

7. There is scarce an Hill or  
high Place, where thou hast not  
built an Altar, and sacrificed there-  
on to some Idol.

8. Nay,

8. Nay, thou hast placed Idols in thy very House, in that very Place of thy House, thy Door-Posts, where I ordered thee to Place my Commandments, to put thee in mind of thy Duty, as thou wentest forth, and camest in. Thou hast committed spiritual Whoredom with other Gods, hast yielded thy self over to be defiled with their Abominations at first sight.

*8. Behind the Doors also and the Posts hast thou set up thy Remembrance: For thou hast discovered thy self to another than me, and art gone up: Thou hast enlarged thy Bed, and made thee a Covenant with them; thou lovedst their Bed where thou sawest it.*

9. Thou didst not content thy self with worshipping the Idol Gods of the Heathen only, but soughtest to their Princes and Kings also for Protection. Thou didst send Ambassadors into *Affyria, Chaldea, and Egypt*, to court their Favour in the most abject and submissive Terms.

*9. And thou wentest to the King with Ointment, and didst increase thy Perfumes, and didst send thy Messengers far off, and didst debase thy self even unto Hell.*

10. And when you found the Charge and Inconveniency of such tedious Journeys, you had not the Sense to reflect and say within thy self, Why do I create this Trouble to my self? how can I expect to be relieved by any Heathen Power? But you flattered your self with their Promises for the present, and so didst not repent of thy Sin and Folly in such evil Practices.

*10. Thou art wearied in the Greatness of thy Way; yet saidst thou not, There is no Hope: Thou hast found the Life of thine Hand; therefore thou wast not grieved.*

11. What Power have these Gods or Princes, that thou shouldst break thy Promise and Covenant

*11. And of whom hast thou been afraid or feared, that*

but thou hast lied,  
and hast not rem-  
embr'd me, nor  
hid it to thy Heart?  
Have not I held  
peace even of  
it, and thou fear-  
me not?

12. *I will de-  
cre thy Righte-  
ness, and thy  
Works, for they  
all not profit thee.*

13. *When thou  
rest, let thy  
Companies deliver  
you: But the Wind  
will carry them all  
away; Vanity shall  
take them: But he  
that putteth his  
trust in me, shall  
bless the Land,  
and shall inherit  
the holy Moun-  
tains:*

14. *And shall  
I cast ye up,  
cast*

nant made with me for fear of  
them? Have I not forbore to re-  
prove and punish thee for thy  
Sins for a long time? Therefore  
is it that thou dost not fear or  
regard me, but abusest my Indul-  
gence and Long-suffering?

12. *But I will be no longer si-  
lent and patient towards thee, I  
will lay thee open and all thy  
Actions, that the World may see  
how just and righteous thou art,  
and thy good Carriage (as thou  
thinkest) shall be discovered to  
thy Shame and Dishonour.*

13. When my Chastisements  
fall upon thee, let thy Allies,  
whose Assistance thou hast taken  
so much Pains to procure, deliver  
thee if they can: But alas! they  
shall be so far from saving thee,  
that they shall not be able to de-  
liver themselves from the Fury  
of my Wrath, but shall be con-  
sumed suddenly, as a Vapour or  
Puff of Wind which quickly va-  
nisheth away; but those that still  
depend upon me, and make use  
of none of these indirect Means  
to preserve themselves, shall re-  
turn from Captivity, and enjoy  
their Native Country, and the  
Opportunities of attending my  
Service either by themselves or  
their Posterity.

14. *I will take care to remove  
all Impediments that may ob-  
struct*

struck their Passage home, or hinder their Piety and Obedience.

15. I the Lord God that dwell on high, who alone am Eternal, and holy in all my Words and Ways, will certainly bring it to pass. Though my Throne be in Heaven, I will not disdain to converse with the lowly and meek upon Earth; and such as humble themselves under my Hand with true and penitent Hearts, will I comfort under their Afflictions.

16. I will not be always exercising my People with heavy Troubles, nor proceed against them with that Severity they deserve; for then the weak Spirit of Man must needs sink under the Burden, and be utterly daunted.

17. I was angry at the Covetousness of my People, which led them into all their other Abominations, and withdrew my Grace and Protection, and left them in great Calamities; yet they were not reformed by my Corrections,

*cast ye up, prepare  
the Way, take  
up the stumbling  
Block out of the  
way of my People.*

15. For thy  
faith the high and  
lofty One that inhabith Eternity  
whose Name is Holy, I dwell in  
the high and holy  
Place; with him  
also that is of  
contrite and humble  
Spirit, to revive the  
Spirit of the Humble, and  
revive the Heart  
of the contrite  
Ones.

16. For I will  
not contend for  
ever, neither will  
be always wroth.  
For the Spirit  
should fail before  
me, and the Soul  
which I have  
made:

17. For the  
iniquity of his  
covetousness was  
wroth, and smote  
him: I hid him  
and was wronged,  
and he went  
forward

wickedly in the  
Heart.

18. I have seen  
their Ways and will  
not let him : I will  
comfort him also, and  
give him more Comforts un-  
til he burns.

19. I create the  
Mouth of the Lips ;  
Peace to him  
that is far off, and  
him that is near,  
with the Lord, and  
will heal him.

20. But the  
sick are like  
troubled Sea,  
when it cannot rest,  
whose Waters cast  
Mire and Dirt.

21. There

but obstinately persisted in their  
wicked Courses.

18. I have taken notice of these  
evil Ways, in which they seem  
resolved to walk ; and though I  
might justly leave them to perish  
in their Wickedness, yet of my  
meir Mercy will I pity their Per-  
verteness, and help them (though  
undeservedly) and turn them from  
their Sins, and comfort them a-  
gain ; and all those that are  
compassionately affected with the  
Sorrows of my Church and Peo-  
ple.

19. I will give new Occasion for  
Praise and Thanksgiving by the  
Mercies I shall confer upon them :  
For I will put into the Mouth of  
my Prophets those Tidings of  
Peace, whereby the Hearts of  
my People the Jews shall be  
cheared ; and under the evange-  
lical Dispensation I will cause  
the Ministers of the Gospel to  
proclaim my Terms of Pardon to  
the Gentiles, and I will accept of  
their Repentance and Obedience.

20. But those that will not be-  
lieve and take hold of these Of-  
fers of Salvation, shall not par-  
take of the Blessings promised to  
such as shall become true Con-  
verts, but on the contrary their  
Vices and corrupt Practices shall  
fill their Minds with perpetual  
Uneasiness and dismal Appre-  
hensions.

21. They

21. They must not expect to enjoy either temporal or spiritual Peace or Prosperity.

21. There is no  
Peace, saith my  
God, to the Wicked.

## C H A P T E R L V I I I .

### C H A P. LVIII.

*God sends the Prophet Isaiah to the Jews, to reprove their Hypocrisy; charges him to warn them in his Name against their counterfeit Fasts, and to promise them Blessings if they would keep their Fasts and Sabbath days as he should direct them.*

**G**O to these wicked Israelites, and spare them not; shew them all their Transgressions, but especially the Hypocrisy of their religious Services.

**C**RY aloud  
I spare not, lift  
up thy Voice like  
Trumpet, and shew  
my People their  
Transgression, and  
the House of Ja-  
cob their Sin.

2. They do indeed in an outward Formality make a goodly Profession, as if they were zealous in seeking me, and delighted in knowing my Laws; they come to the Temple, hear my Word read, and offer Sacrifices, but I do not regard them.

2. Yet they see  
me daily, and de-  
light to know my  
Ways, as a Nation  
on that did Right-  
eousness, and for-  
sook not the Ordi-  
nance of their God.  
They ask of me the  
Ordinances of Ju-  
stice: They say,

3. Which

blight in approaching to God.

3. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our Soul, and thou knowest no knowledge? Behold, in the Day of your Fast you find Pleasure, and exact all our Labours.

4. Behold, ye fast for Strife and Debate, and to smite with the Fist Wickedness: Ye shall not fast as ye do this Day, to make your Voice to be heard on high.

5. Is it such a Fast that I have chosen? A Day for a Man to afflict his Soul? Is it to bow down his Head as a Bulrush, and to spread Sackcloth and Ashes under him? Wilt thou

3. Which makes them complain of hard Usage, and say, We have fasted and prayed, and humbled our selves before the Lord, and he doth not look upon us; but tell them the true Reason why I do not regard them, is, they are Hypocrites: For when by fasting they should subdue their Lusts, they gratify their Passions, especially their Covetousness, by exacting on that Day, which should be solemnly Holy, the hardest Labours, and most servile Works from their Servants.

4. When in their Fasts they should in an especial manner implore my Mercy, and shew Compassion to Men, they make it their chief Business to promote Parties and Contention, and to oppress all under their Power; but tell them, this way of fasting is not acceptable to me; I will not be served with the outward Face of Devotion only.

5. What signifies your Abstinence from Meat for a Day, to hold down your Head a little, and to use the Ceremony of lying down in Sackcloth upon Ashes? do you think these external Rites are all I require of you?

6. No,

SIXTY EIGHTH DIALECTIC OF JESUS CHRIST.

SIXTY EIGHTH DIALECTIC OF JESUS CHRIST.

6. No, I must be served after another manner. I expect you leave off all your wicked Practices you are so much guilty of ; forbear your griping Usury, and your severe Exactions upon insolvent Debtors, especially that Hardship of keeping Servants in Slavery, without allowing them the Benefit of Release at the End of seven Years, which the Law requires, and all other Grievances you have laid upon the Neck of your Brother against my Commandments.

\* Matt.  
lviii. 7.

7. I will have you lay aside your Cruelty, and put on Bowels of Mercy : Feed the Hungry, and administer to their Necessities : Be hospitable, and give Entertainment to those that have neither House nor Home ; clothe the Naked, and by no means withhold thy Compassion from thy Brother and Fellow-Creature.

8. If you will do after this manner, then shalt thou be blessed with an happy renewing of all Comforts upon thee ; thy Prosperity shall be suddenly restored, thy righteous Dealings shall call down my Favour upon thee, and

thou call this a Fast, and an acceptable Day to the Lord ?

6. Is not this the Fast that have chosen ? to loose the Bands of Wickedness, to undo the heavy Burdens, and to let the Oppressed go free, and that ye break every Yoke ?

7. Is it not \* we deal thy Bread to the Hungry, and that thou bring the Poor that are cast out, to thy House ? When thou seeest the Naked, that thou cover him, and that thou biddest not thy self from thine own Flesh ?

8. Then shall thy Light break forth as the Morning, and thine Health shall spring forth speedily : And thy Righteousness shall

I will go before thee,  
the Glory of the  
Lord shall be thy  
Reward.

9. Then shalt  
thou call, and the  
Lord shall answer;  
thou shalt cry, and  
he shall say, Here  
I am: If thou take  
away from the  
right of thee the  
like, the putting  
forth of the Finger,  
and speaking Va-  
nity:

10. And if thou  
bow out thy Soul  
in the Hungry, and  
satisfy the afflicted  
Soul; then shall thy  
light rise in Ob-  
scurity, and thy  
Darkness be as the  
Noon-day.

11. And the  
Lord shall guide  
thee continually,  
and satisfy thy Soul  
in Drought, and  
make fat thy Bones:  
And thou shalt be  
like a watered  
Garden, and like  
a Spring of Water,  
whose Waters fail  
not.

12. And

I will both guide and defend  
thee.

9. Then if thou callest upon me,  
I will hear thee; if thou prayest  
unto me, I will grant thy Re-  
quest; but thou must remember it  
is upon Condition, that thou take  
off thy Hand from oppressing thy  
poor Brother, and abstain from  
all injurious Actions that may be  
to his Prejudice, and shalt refrain  
thy Tongue from speaking such  
Things as are vain and profit not.

10. If in a feeling Compassion  
of the Miseries of the Needy, thou  
shalt enlarge thy Bounty and Re-  
lief to him, and shalt yield Com-  
fort to the afflicted Soul, I will  
turn all thy Sorrow and Calamity  
into Joy and Happiness.

11. I will take particular Care  
of thee, and not suffer thee to  
want, but make thy Ways pros-  
perous, and thou shalt be replenished  
with such Springs of my Ble-  
ssings, as shall never fail thee.

A a

12. And

12. And the Generations that shall descend from thee, shall build again the old and long neglected Walls of *Jerusalem*; and not only so, but from thee also shall arise the *Messiah*, who shall establish his Church upon Earth, become a Mediator between God and Man, make up the Breach occasioned by Sin, and restore Religion and the true Way of Worship the World.

13. If thou abstain from following thy former sinful Ways and carnal Pleasure on the Sabbath-day, the Day dedicated to my Service, but shalt contrarily take delight in a conscionable sanctifying of it, setting it a-part for all the due Services of Religion, not doing any Works of thy Business or Calling, nor spending thy Time in Pleasure and Diversions, talking and settling thy worldly Affairs,

14. Then wilt thou become such a Proficient in Godliness, that my Service will be so far from being burthensome, that it will prove exceedingly delightful to thee; and as a Reward of thy Piety, I will exalt thee above thy neighbouring

12. And they that shall be of thee, shall build the old waste Places: Thou shalt raise up the Foundations of many Generations; and thou shalt be called, the Repairer of the Breach, the Restorer of Paths to dwell in.

13. If thou turn away thy Foot from the Sabbath, from doing thy Pleasure on my Holy-Day, and call the Sabbath a Delight, the Holy of the Lord, honourable, and shalt honour him, not doing thine own Ways, nor finding thine own Pleasure, nor speaking thine own Words:

14. Then shalt thou delight thy self in the Lord, and I will cause thee to ride upon the high Places of the Earth, and feed

seed thee with the  
Heritage of Jacob  
my Father; for  
the Mouth of the  
Lord hath spoken  
it.

ing Nations, cause thee to possess  
and enjoy the Land of *Judah*,  
which I gave to thy Fore-Father  
*Jacob*, and make thee partake of  
those spiritual Blessings I promis-  
ed to him and his Posterity in  
the Kingdom of the *Messiah*; I the  
Lord have promised, and will per-  
form it.



## C H A P. LIX.

The Jews seem to call God's Power in Question, because he did not deliver them from their Enemies, as he had formerly done: In answer to which Cawil, the Prophet tells them, it was not Defect of Power in God, but their own Sins which hindered, and thereupon particularizes them, and shews them, that they were so many and so bad, that no Soul could plead in their Behalf, and therefore God must take Care of them of his own Mercy, if he would have them, which he promises to do, and not only redeem them out of temporal Captivity, but in due Time send the Messias to redeem them from their spiritual Slavery, under Sin and Satan.

**W**HY do ye murmur, O ye Jews! The Reason of the Continuance of your Calamities upon you, is not Want either of Power in God to deliver you, or of Goodness to hear your Prayers.

2. But your Iniquities make him a Stranger to you, interrupt the Correspondence between you and God, and stop the Course of his Blessings.

3. Your

**B**ehold, the Lord's Hand is not slovened that it cannot save: Neither his Ear heavy, that it can not hear.

2. But your Iniquities have separated between you and your God, and your

your Sins have hid  
his Face from you,  
that he will not  
bear.

3. For your  
Hands are defiled  
with Blood, and  
your Fingers with  
Inquiry; your Lips  
have Spoken Lies,  
your Tongue hath  
mattered Perverse-  
ness.

4. None calleth  
for Justice, nor any  
pleadeth for Truth:  
They trust in Va-  
nity, and speak  
Lies; they conceive  
Mischief, and bring  
forth Iniquity.

5. They hatch  
Cockatrice Eggs,  
and weave the Spi-  
ders Web: He  
that eateth of their  
Eggs dieth, and  
that which is  
crushed, breaketh  
out into a Viper.

6. Their Webs  
shall not become  
Garments, neither  
shall they cover  
themselves with  
their Works: Their  
Works are Works  
of

3. Your Hands are defiled with  
shedding of Blood, and you are  
guilty of all Manner of Injustice,  
Extortion, and Oppression; you  
have born false Witness against  
your Neighbours, and out of a  
mischievous Spirit utter preme-  
ditated Words of Malice.

4. And none of you seek really  
to redress these Wrongs and Vi-  
olences, and endeavour to set them  
right, but make a Mock-shew of  
Justice, and plead such Matter as  
you know to be false. Ye form  
mischievous Designs in your  
Minds, and then put them in Exe-  
cution.

5. All your Actions and Con-  
trivances, like the Cockatrice's  
Eggs, are full of deadly Poison,  
to the invenoming of all that deal  
with you: Yea, your insinuating  
false Pretensions are like the Spi-  
ders Web, an artificial Delusion  
to entrap the Unwary.

6. But as finely wrought as  
they are, they shall be found too  
thin and weak to be of any real  
Advantage to you; they will  
want Substance to defend you  
from impending Evils: They are  
all of them Works of Injustice,

the filthy Acts of Violence and Oppression.

\* Rom. iii.  
15.

7. You run greedily into all Manner of Evil, and without Consideration shed innocent Blood; all your Thoughts and Ways tend to Ruin and Destruction.

8. Ye are of such turbulent Spirits that ye know not how to live peaceably; there is no Right or Equity in any of your Doings: Ye have turned aside out of the Way of God's Commandments, and whosoever follows your Example shall never enjoy Peace in his Mind, nor expect to be blessed and prospered from above.

9. Because ye have no Regard to Justice or Honesty, God will not plead your Cause against your Oppressors. Ye still hope, indeed, for better Terms, and wait for Deliverance and Prosperity; but as you continue in your Sins, you must not expect to see good Days.

10. You are full in as dark a Way for finding Salvation by hypocritical Cries and Fasts, as a blind Man is to find a Wall; nay, ye are in a worse Condition, for ye stumble at Noon-day, as in the Night; ye have the Way of Sal-

of Iniquity, and the Act of Violence is in their Hands.

7. \* Their Feet run to Evil, and they make haste to shed innocent Blood: Their Thoughts are Thought of Iniquity, Wasting and Destruction are in their Paths.

8. The Way of Peace they know not, and there is no Judgment in their Goings: They have made them crooked Paths: Whosoever goeth therein shall not know Peace.

9. Therefore is Judgment far from us, neither doth Justice overtake us: We wait for Light, but behold Obscurity; for Brightness, but we walk in Darkness.

10. We grope for the Wall like the Blind, and we grope as if we had no Eyes: We stumble at Noon-Day as in the Night; we

we are in desolate  
Places as dead Men.

Salvation declared unto you to be by Repentance and forsaking your Sins, and ye no more mind and regard it, than if ye were dead Men.

11. We roar all like Bears, and mourn sore like Doves: We look for Judgment, but there is none; for Salvation, but it is far off from us.

11. Ye do, indeed, use the outward Tokens of Sorrow; some of you roar in your Extremity like Bears in a Forest, and others silently murmur their Complaints like Doves on the House-top; but as all your Cries come from hypocritical Hearts, they will avail nothing.

12. For our Transgressions are multiplied before thee, and our Sins testify against us: For our Transgressions are with us, and as for our Iniquities, we know them;

12. For your Sins are so many, so publick and notorious, that they fly as it were in your very Faces, and your Consciences giye Evidence against you.

13. In transgressing and lying against the Lord, and departing away from our God, speaking Oppression and Revolt, conceiving and uttering from the Heart Words of Falshood.

13. I will mention several of them to you: In the first Place ye promised to observe God's Commandments delivered to you from Mount Sinai, and ye have broken this solemn Engagement, you have left his Worship to serve Idols: Then you advise and teach one another to oppress the Poor and Needy, and study to raise and utter false Reports and Accusations against them.

14. And

A a 4

14. In

14. In your Courts of Judicature Decrees are made contrary to Right and Justice: Your Magistrates are so corrupt that they will not admit of Truth.

14. And Judgment is turned away backwards, and Justice standeth afar off: For Truth is fallen in the Street, and Equity cannot enter.

15. Yea, Truth and Honesty so fail among Men, that he that will not run with them in the same Excess of Riot, but maketh Conscience of his Ways, is exposed to Scorn and Contempt.

15. Tea, Truth faileth, and he that departeth from the Evil maketh himself a Prey: And the Lord saw it, and it displeased him that there was no Judgment.

16. When Things are come to this pass, how can ye expect any good? In this general Defection and Barrenness of Grace, who can plead on your Behalf? Since therefore there can be no Help or Hope in human Means, God must take the Cause into his own Hands, and work the Salvation and Deliverance of his People by his own Power, Justice, and Mercy.

16. And he saw that there was no Man, and wondered that there was no Intercessor: Therefore his Arm brought Salvation unto him, and his Righteousness it sustained him.

17. For this purpose methinks I see him arming himself to rescue you from your Enemies; the Righteousness of his Cause, the Preservation of his People, the Desire of executing due Vengeance, and the Zeal and Love he bears to his own Honour are his Spiritual Furniture.

17. For he put on \* Righteousness as a Breast-Plate, and an Helmet of Salvation upon his Head; and he put on the Garments of Vengeance for clothing, and was clad with Zeal as a Cloke.

18. Every

18.

\* Thess.  
v. 8.

18. According  
to their Deeds, ac-  
cordingly he will re-  
pay, Fury to his  
Adversaries, Re-  
compence to his E-  
nemies, to the I-  
slands he will re-  
pay Recompence.

19. So shall they  
fear the Name of  
the Lord from the  
West, and his Glo-  
ry from the rising  
of the Sun: When  
the Enemy shall  
come in like a  
Flood, the Spirit  
of the Lord shall  
lift up a Standard  
against him.

20. And the  
Redeemer shall  
come to Zion, and  
into them that  
turn from Trans-  
gression in Jacob,  
saith the Lord.

21. As for me,  
this is my Cova-  
enant with them,  
saith the Lord,  
My Spirit that is  
upon thee, and my  
Words which I  
have put in thy  
Mouth, shall not  
depart out of thy  
Mouth,

18. Every one shall be punished  
according to the Degrees of Seve-  
rity he has used to others. Those  
who have without Mercy oppressed  
his People, shall find the Effects  
of his Fury and Wrath without  
Mercy, as they have deserved; the  
most remote Nations shall feel  
them.

19. God's appearing thus in Be-  
half of his People, shall make his  
Name and Power known far and  
near; for when the Enemy shall  
come furiously upon them, like a  
raging and impetuous Flood, the  
Almighty shall wage War with  
him, and join Battel against him  
to his Destruction.

20. Moreover, the *Messias*, the  
Redeemer of the World shall, in  
due Time, be revealed, and shall  
personally come to Mount Zion,  
and shall save all true penitent  
Sinners.

\* Rom.  
xi. 25.

21. Amongst, and above all o-  
ther Testimonies of my Favour  
to thee, O my Church, this shall  
be most remarkable, viz. That I  
will give thee my Word, and my  
Spirit for Instruction and Sanctifi-  
cation; the one shall not depart  
out of thy Heart, nor the other  
out of thy Mouth, but both shall  
perpetually continue to thee and  
thy

*thy Seed after thee, unto the End  
of the World.*

*Mouth, nor out of  
the Mouth of thy  
Seed, nor out of  
the Mouth of thy  
Seeds Seed, saith  
the Lord, from  
henceforth, and for  
ever.*



## CHAP. LX.

*The Prophet describes the Glory of the Church  
of Christ upon the Conversion of the Jews,  
and the coming in of the Remainder of the  
Gentiles.*

**A** Rise out of your Troubles and Sorrow, O ye Jews, and be joyful; for the Time is coming wherein God has purposed to comfort and honour you before the Eyes of the World, and thereby shew his Glory in a conspicuous Manner.

2. For behold, the Darkness both of Ignorance and Calamity, shall be upon the rest of the Earth; but the Lord shall cause the Light of Knowledge and Comfort to arise upon you.

**A** Rise, Shine, for thy Light is come, and the Glory of the Lord is risen upon thee.

2. For behold, the Darkness shall cover the Earth, and gross Darkness the People: But the Lord shall arise upon thee, and his Glory shall be seen upon thee.

3. And

3. And

3. And the \* Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising.

4. Lift up thine Eyes round about, and see; all they gather themselves together, they come to thee, thy Sons shall come from far, and thy Daughters shall be nursed at thy Side.

5. Then thou shalt see and flow together, and thine Heart shall fear, and be enlarged, because the Abundance of the Sea shall be converted unto thee; the Forces of the Gentiles shall come unto thee,

6. The Multitude of Camels shall cover thee: The Dromedaries of Midian and Ephah;

3. And after you Jews are converted, the Light of God's Truth shall appear so bright upon you, as to excite the *Gentiles* to seek Instructions from you: The Graces and Glories of the Church shall attract the Eyes of the Kings and Rulers of the Earth, and make them desirous to become her Profelites.

4. Look up with the Eye of Faith, and behold your Children flocking unto you from all Parts of the World. The Seed of *Israel* that have been scattered abroad, shall return unto the Church of Christ as unto their Mother.

5. Ye shall assemble again cheerfully together, and then your Hearts shall be full of Astonishment, Wonder, and Thankfulness; and it shall be an Increase of your Joy, to find that foreign Nations, which by divers Seas are severed from you, shall be converted unto you, and both of you Jews and *Gentiles* shall join together in the Faith of the *Messias*, and make one true evangelical Church.

6. The Multitude of several Nations shall come and bring unto you all Manner of rich and precious Presents, according to their sundry Commodities and Means of

\* Revel.  
xxi. 24.

of Conveyance, as Tokens of their Homage and Submission to that God, who hath honoured them with the high Calling of being the Children of his Church.

phah: All they from Sheba shall come: They shall bring Gold and Incense, and they shall shew forth the Praises of the Lord.

7. The Arabians descended from Kedar and Nebajoth, the two Sons of Ishmael, shall dedicate Part of their Substance to the Service of God, and he will exceedingly glorify his Church.

7. All the Flocks of Kedar shall be gathered together unto thee; the Rams of Nebajoth shall minister unto thee: They shall come up with Acceptance on mine Altar, and I will glorify the House of my Glory.

8. Then shall the Church look about her, and wondring at so great a Confluence, say, Who are these that come as thick as Clouds, and as swift as Doves?

8. Who are these that fly as a Cloud, and as the Doves to their Windows?

9. Surely the Foreign Nations shall be called into the Church, and their Ships shall bring both their Persons and Presents to be dedicated to religious Uses, as a thankful Acknowledgment of the Mercy of God to you and them.

9. Surely the Isles shall wait for me, and the Ships of Tarshish first, to bring thy Sons from far, their Silver and their Gold with them, unto the Name of the Lord thy God: And to the holy One of Israel, because he hath glorified thee.

10. Many

10. And

# the Book of ISAIAH.

365

10. And the  
sons of Strangers  
shall build up thy  
Walls, and their  
Kings shall minister unto thee: For  
in my Wrath I  
smote thee, but in  
my Favour have I  
had Mercy on thee.

11. Therefore  
thy Gates shall be  
open continually,  
they shall not be  
but Day nor  
Night, that Men  
may bring unto  
thee the Forces of  
the Gentiles, and  
that their Kings  
may be brought.

12. For the Nation and Kingdom  
that will not serve  
thee, shall perish:   
Iea, those Nations  
shall be utterly war-  
red.

13. The Glory  
of Lebanon shall  
come unto thee, the  
Fir-Tree, the Pine-  
Tree, and the Box  
together, to beauti-  
fy the Place of my  
Sanctuary, and I  
will make the Place  
of my Feet glorious.

10. Many Gentile Kings and  
Princes shall be great Benefactors  
unto thee; for as God afflicted you  
in his Anger, so will he abundantly  
recompense you for all the Calamities  
he hath brought upon you.

11. The Doors of the Church un-  
der the Gospel shall ever be open  
to receive all Comers. The Church  
shall not, like the Temple at Je-  
rusalem, be confined to one Na-  
tion or People, but every Nation  
shall have Houses set apart, and  
dedicated to the Service of God.

\* Revel.  
xxi. 25.

12. And as there neither is, nor  
can be any Salvation out of Christ's  
Church, surely that Person, or  
that Nation, or Kingdom, that  
cometh not in, and submitteth  
not to the Government of the Mes-  
sias in his Church, shall be de-  
stroyed.

13. All Places shall contribute  
Materials for building, adorning,  
and beautifying Houses for the  
Service of God.

14. The

14. The Posterity of them that afflicted the Jews, shall acknowledge the Errors of their Fathers, and to make amends, submit themselves to the Discipline of the Church, and own the *Messias* for the Head and Governor of it.

14. *The Sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee shall bow themselves down at the Soles of thy Feet; and they shall call thee, the City of the Lord, the Zion of the holy One of Israel.*

15. And whereas ye Jews have been subject to the Scorn and Reproach of Mankind for a long Time, God will hereafter make you a glorious People for many Generations.

15. *Whereas thou hast been forsaken and hated, so that no Man went through thee, I will make thee an eternal Excellency, a Joy of many Generations.*

16. The *Gentiles* and their Kings, who yet afore have been hostilely bent against you, shall now help to succour and sustain you, as a Mother doth her Child with the Milk of her Breast; and it shall plainly appear, that the Lord the God of Jacob hath doth this Thing for you.

16. *Thou shalt also suck the Milk of the Gentiles, and shalt suck the Breast of Kings, and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.*

17. You shall see better Days than ever you did before; all Things shall flourish and alter for the better: More particularly shall

17. *For Brass I will bring Gold, and for Iron I will bring Silver, and for*

for Wood Brass,  
and for Stones I-  
am: I will also  
make thy Officers  
Peace, and thine  
Enactors Right-  
eousness.

18. Violence shall  
no more be heard  
in thy Land, Wast-  
ing nor Destruc-  
tion within thy Bor-  
ders; but thou  
shalt call thy Walls  
Salvation, and thy  
Gates Praise.

19. \* The Sun  
shall be no more  
thy Light by Day,  
neither for Bright-  
ness shall the Moon  
give Light unto  
thee: But the Lord  
shall be unto thee  
an everlasting  
Light, and thy God  
thy Glory.

20. Thy Sun  
shall no more go  
down, neither shall  
thy Moon with-  
draw it self: For  
the Lord shall be  
thine everlasting  
Light, and the  
Days of thy mourn-  
ing shall be ended.

21. Thy

shall you find all your Governors  
will be Lovers of Peace, and strict  
Distributers of Justice.

18. Ye shall be secure from  
Violence and Oppression at Home,  
and from Invasion or War from  
Abroad.

19. God's Favour, and the Light \* Revel.  
of his Countenance shall give thee <sup>xxi. 23.</sup>  
greater Comfort and Lustre, than  
the Light of the Sun and the Moon  
doth to the World.

20. The Church of God shall  
enjoy an uninterrupted State of  
Happiness.

21. The

## A PARAPHRASE ON

21. The Jews shall all profess the true Faith in the *Messias*, and never more be carried into Captivity, but continue in their own Land, as the Branches of God's own Planting, and the Work of his Hands, which he made for the Glory of his Mercy.

22. Though they be now small in Number, yet they shall greatly multiply; though now weak and of no Force, they shall become a strong and mighty People. I the Lord, in due Time, will accomplish it.

21. Thy People also shall be all righteous: They shall inherit the Land for ever, the Branch of my planting, the Work of my Hands, that I may be glorified.

22. A little one shall become a thousand, and a small one a strong Nation: I the Lord will hasten it in his Time.



Heb. 10.30. Now is the Day of salvation.

CHAP.

## C H A P. LXI.

The Prophet introduces Christ declaring his Commission to rescue Mankind out of their miserable Estate of Sin and Infidelity; prophesies that the Jews shall return to their own Land again, and flourish there; and that the Remainder of the Gentiles, seeing such visible Characters of God's Love to them, shall also come into the Church, for which Blessing of Union he brings in the Church praising God.

**T**H E \* *Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good Tidings unto the Meek, he hath sent me to bind up the Broken-hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound.*

2. To proclaim the acceptable Year of

**T**HE Spirit of the Lord is upon me the *Messias and Mediator*, and hath endued me with Power and Virtue from above, and authorized and sent me to preach the glad Tidings of Salvation to the humble and contrite Soul, to proclaim Liberty to those who are now in miserable Captivity under Satan, and to release those that are bound with the Chains of their Sins.

2. To proclaim the acceptable Time of Redemption now fully come  
B b

\* Matt. xi.  
13.  
Luke iv.  
18.

come to the World, and of the just Vengeance of God upon the malitious Enemies of his Church, to their Confusion, but to the Comfort of those whom they have unjustly afflicted.

3. To set a Day of Deliverance to them that mourn either for their Sins, or under their Afflictions; to put off all their Sack-cloth and Ashes, and other sad Ceremonies of Dejection; and instead thereof, to give them Cheerfulness of Spirit, Joy, and thankful Acknowledgments of Mercy; that those who were before as fruitless and sapless Stocks, may be now called the fruitful and flourishing Trees of Righteousness, such as God hath by his Spirit planted in his Church for the Glory of his own Mercy.

4. And they shall build again the ruinous Walls and waste Cities of that Land, which have been desolate for many Generations.

5. And those that are Strangers to you both in Nation and Religion, shall be ready to serve you on all Occasions of outward and secular Employments.

of the Lord, and the Day of Vengeance of our God, to comfort all that mourn.

3. To appoint unto them that mourn in Zion, to give unto them Beauty for Ashes, the Oil of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness, that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified.

4. And they shall build the old Wastes, they shall raise up the former Desolations, and they shall repair the waste Cities, the Desolations of many Generations.

5. And Strangers shall stand and feed your Flocks, and the Sons of the Alien shall be your Plow-Men, and your Vine-dressers.

6. But

6. But ye shall be named the Priests of the Lord : Men shall call you the Ministers of our God : Ye shall eat the Riches of the Gentiles, and in their Glory shall you boast your selves.

7. For your Shame you shall have double ; and for Confusion they shall rejoice in their portion : Therefore in their Land they shall possess the double, everlasting Joy shall be unto them.

8. For I the Lord love Judgment, I hate Robbery for Burnt-Offering, and I will direct their Work in Truth, and I will make an everlasting Covenant with them.

9. And

6. Whilst they shall look upon you as Favourites of Heaven, a People separated by God, and endued with more than ordinary Privileges. All that Cost and Riches, which the Gentile Converts shall dedicate to the Service of God, shall redound to your Honour, and the Glory of that Religion which you teach and profess.

7. For that Shame and Grief which ye have endured, ye shall have abundant Recompence of Joy and Comfort, and instead of your former Confusion, ye shall now be rewarded with Contentment and Cheerfulness in the Fruition of manifold Blessings : The Happiness of dwelling again in your own Land, shall make double amends for your former Captivity ; great and lasting shall your Joy be upon this account.

8. I the Lord love Sincerity and true Dealing in the Actions of Men ; I hate they should pretend a Sacrifice to be offered to me, when they mean nothing but Fraud and Violence, and have no inward Devotion accompanying it, and therefore I will be sure to be sincere in performing my own Promises. I will give them Grace to serve me in Spirit and Truth, and I will make a Covenant with them in my Gospel, which shall never be abrogated.

B b 2

9. Those

9. Those who shall be appointed to carry my Word unto the *Gentiles*, shall be highly honoured among those People with whom they shall be united. They shall be known to be the Seed of *Abraham*, which I have promised so often to bless by many visible Tokens of my Grace in them.

10. Then shall my Church sing for Joy, and say, I will greatly rejoice in the Lord, my Soul shall be joyful in my God, for he hath clothed me with Salvation as with a Garment, and with Righteousness as with a Robe. As a Bridegroom decketh himself with the richest Ornaments, and as a Bride adorneth her self with the most valuable Jewels;

11. As the Earth in due Time bringeth forth its Plants, and a Garden its Seeds, so will the Lord fulfil his righteous Promises, and make them manifest in the sight of all the World; for which praised be his Name for ever and ever.

9. And their Seed shall be known among the Gentiles, and their Offspring among the People: All that see them shall acknowledge them, that they are the Seed which the Lord hath blessed.

10. I will greatly rejoice in the Lord, my Soul shall be joyful in my God, for he hath clothed me with the Garments of Salvation, he hath covered me with the Robe of Righteousness, as a Bridegroom decketh himself with Ornaments, and as a Bride adorneth her self with her Jewels.

11. For as the Earth bringeth forth her Bud, and as the Garden causeth the Things that are sown in it to spring forth; So the Lord God will cause Righteousness

*ness and Praise to  
spring forth before  
all the Nations.*



C H A P. LXII.

*The Prophet still continues Christ promising  
the Restoration of the Jewish Church and  
Nation, and shews the Lord confirming it  
by a solemn Oath.*

**F**OR Zion's sake will I not hold my Peace, and for Jerusalem's sake I will not rest, until the Righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burneth.

2. And the Gentiles shall see thy Righteousness, and all Kings thy Glory. And thou shalt be called by a new Name, which the Mouth of the Lord shall name.

**F**OR my Church's sake I will not cease till I have accomplished the great Work of her Redemption, till I have fully finished, and openly manifested the Glory and Salvation of mine Elect.

2. And those that are now the despised *Gentiles*, shall acknowledge thy Righteousness, O my Church! and that not the meaner sort, but even Kings and Princes shall bless and celebrate thee, and thou shalt be called by a new Name, the Christian Church.

3. God shall put exceeding Glory upon thee, shall cause the Praise of his wonderful Power and Mercy to shine forth in thee, so that by honouring thee, he shall unspeakably honour his own self.

4. Thou shalt be no more termed, Forsaken; neither shall thy Country be said to be uninhabited; but thou shalt be called the Pleasure of the Lord, and thy Land, his Espoused: For thy Lord will take delight in thee, and cause thy Nation to be particularly devoted to him.

5. The outward and bodily Marriage, is, and shall be, the Type or Figure of this spiritual One; for as a young Man espouseth a Virgin, and dwells with her, and cherisheth her, so shall thy Priests espouse thee unto the Lord; and as a Bridegroom rejoiceth over his Bride, so shall the Lord take delight in thee.

6. He shall set over his Church faithful Pastors and Teachers, who shall continually preach the Word of God: Ye therefore that shall be set apart for this Office, hide nothing of God's Counsel from his People; hold not your Peace;

3. Thou shalt also be a Crown of Glory in the Hand of the Lord, and a Royal Diadem in the Hand of thy God.

4. Thou shalt no more be termed, Forsaken; neither shall thy Land any more be termed, Desolate: But thou shalt be called Hephzi-bah, and thy Land, Beulah: For the Lord delighteth in thee, and thy Land shall be married.

5. For as a young Man marrieth a Virgin, so shall thy Sons marry thee: And as the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee.

6. I have set Watchmen upon thy Walls, O Jerusalem, which shall never hold their Peace Day nor Night: To that make mention

7. But

of

of the Lord, keep  
not silence.

7. And give  
him no rest, till he  
establish, and till  
he make Jerusa-  
lem a Praise in  
the Earth.

8. The Lord  
hath sworn by his  
Right Hand, and  
by the Arm of his  
Strength, Surely, I  
will no more give  
thy Corn to be Meat  
for thine Enemies,  
and the Sons of the  
Stranger shall not  
drink thy Wine,  
for the which thou  
hast laboured :

9. But they that  
have gathered it,  
shall eat it, and  
praise the Lord ;  
and they that have  
brought it together,  
shall drink it in the  
Courts of my Hol-  
iness.

10. Go through,  
go through the  
Gates ; prepare you  
the Way of the  
People, cast up,  
cast

7. But by your daily Prayers  
and Intercessions importune him  
for the Welfare of his Church, till  
he has granted your Petitions, and  
perfected this great Work which  
he hath determined and already  
begun, investing his chosen Ones  
with Glory and Renown in the  
Face of the whole World.

8. The Lord hath engaged him-  
self by an Oath ; he hath sworn  
by his Power and Might, that  
his Church shall not henceforth  
any more be made a prey to her  
Enemies ; strange Princes shall  
never spoil and ravage their Coun-  
try again :

9. But they shall eat the Fruits  
of their own Labours, and enjoy  
such Peace and Plenty as they ne-  
ver knew before ; they shall drink  
a thankful Cup of Remembrance  
at the holy Table in the Church  
of God.

10. Make haste, make haste, ye  
Ministers of God's Word, remove  
all those Scandals and Hindrances  
that may lie in the Way, hold  
forth the Truths of the Gospel  
unto

unto the People, and call them  
to an holy and constant Profession  
of Christianity.

*cast up the High-  
way, gather out  
the Stones, lift up  
a Standard for the  
People.*

11. I think I hear the Sound of  
that blessed Call for the Conversion  
of the Jews; I think I see the  
Lord Jesus Christ coming to reveal  
himself unto them;

\* Matt.  
xxi. 5.

11. Behold the  
Lord hath pro-  
claimed unto the  
*End of the World,*  
\* Say ye to the  
Daughter of Zion,  
Behold, thy Sal-  
vation cometh; be-  
hold, his Reward  
is with him, and  
his Work before  
him.

12. I think I behold him mak-  
ing a Covenant with them, call-  
ing and saying unto them, Come  
unto me, and I will redeem you;  
seek me, and I will pour down  
my Blessings upon you.

12. And they  
shall call them, The  
holy People, the  
Redeemed of the  
Lord: And thou  
shalt be called,  
Sought out, a City  
not forsaken.



O my beloved and well beloved brother, hear I beseech you  
you to shew your selfe ymperial  
and a stately man, a wretched  
gallant.

CHAP.

# C H A P T E R L X I I I .

## C H A P. LXIII.

*A Dialogue between Christ and his Church.  
He satisfies her of the Necessity of pouring  
down his Vengeance upon her Enemies, in  
order to Save her; whereupon she makes a  
Prayer of Thanks and Supplication unto  
God.*

**W**HO is this that cometh from Edom, with died Garments from Bozrah? This that is glorious in his Apparel, travelling in the Greatness of his Strength? I that speak in Righteousness, mighty to save.

2. Wherefore art thou \* red in thine Apparel, and thy Garments like him that treadeth in the Wine-Fat?

3. I have trodden the Wine-Press alone, and of the People there was none

*Church.* WHO is this that cometh out from among the Troops of his Enemies, with his Garments died in Blood? that is decked with the Glory of his Victory, and marches along like a General in Triumph?

*Christ.* 'Tis I, thy Lord and Saviour Jesus Christ, that am come to perform the Promises of Redemption made long ago, and to shew my Power in thy Salvation.

*2. Church.* Wherefore then, O Saviour! are thy Robes so red, and lookest as one that hath been treading in the Wine-Fat, all tainted with the Blood of the Grape?

*3. Christ.* Theu sayest right, O my Church! I have indeed been treading the Wine-Press of my Father's Wrath; I have been trampling

\* Rev. xix.  
13.

## A PARAPHRASE ON

trampling upon the Clusters of mine Enemies; even I alone, by my mighty Power, have trod them under my Feet, without any other help: This Victory I will still farther pursue; and whereas my Garments are now only sprinkled, I will roll them hereafter all over in Blood; I will be thoroughly avenged of all those that maliciously rise up against me.

4. For I have eternally decreed and set the Time, wherein I will be perfectly avenged of the proud and wicked Enemies of my Church, and wherein I will fully redeem my faithful People.

5. I looked down upon the Earth, and saw there was not the least Appearance of Succour by any human Means, so I thought 'twas time for me to interpose, and appear in defence of my own Honour and People.

6. Therefore have I thus trodden down thine Enemies in a just Indignation, and made them to drink of the Cup of my Fury, and will farther yet overthrow all their Strength and their Power.

*none with me: For I will tread them in mine Anger, and trample them in my Fury, and their Blood shall be sprinkled upon my Garments, and I will stain all my Raiment.*

4. *For the Day of Vengeance is in mine Heart, and the Year of my Redeemed is come.*

5. *And I looked, and there was none to help; and I wondred that there was none to uphold: Therefore mine own Arm brought Salvation unto me, and my Fury, it upheld me.*

6. *And I will tread down the People in mine Anger, and make them drunk in my Fury, and I will bring down their Strength to the Earth.*

7. I will mention the Loving-Kindnesses of the Lord, and the Praises of the Lord, according to all that the Lord hath bestowed on us, and the great Goodness towards the House of Israel, which he hath bestowed on them, according to his Mercies, and according to the Multitude of his Loving-kindnesses.

8. For he said, Surely they are my People, Children that will not lie: So he was their Saviour.

9. In all their Affliction, he was afflicted, and the Angel of his Presence saved them: In his Love and in his Pity he redeemed them, and he bare them, and carried them all the Days of old.

10. But

7. Church. Behold, I will declare abroad and speak of those many great Kindnesses which the Lord hath shewn unto his People; especially to us that are of the House of Israel, which from Age to Age have been continued down to us.

8. He made a Covenant with our Fore-Fathers, and said, Surely these are my chosen Ones, my peculiar People, that stick fast to me, and will not degenerate into wicked and sinful Courses; so in hopes of this Holiness and Integrity from them, he became their Upholder and Protector.

9. He ever had a compassionate Sense of the Evils they at any time drew upon themselves: He oftentimes sent an Angel from his Presence to save them from manifold Dangers and Destructions (*Exod. xxxiii. 2.*) and his Presence also went with them, and gave them rest, (*Exod. xxxiii. 14.*) Out of his own mere Love and Pity he redeemed them from their Bondage in *Egypt*, and left them

not

not to shift for themselves, but carried them in the Arms of his Power, and on the Wings of his Providence for many Generations.

10. Yet they murmured and rebelled against him, and did not answer God's End and Expectation; therefore he not only overthrew them in the Wilderness, sending among them fiery Serpents (*Numb. xxi. 6.*) but he stirred up the Heathen Nations against them.

11. He put them in Mind of the Favours he did them in the Days of old by his Servant Moses, saying, Where now is that God that did so powerfully bring his People through the Red Sea by the Hand of Moses their Leader? where is he that did put his holy Spirit into that faithful Guide of his People?

12. And enabled him to work such Miracles to his everlasting Honour and Glory.

13. He that led them through the deep Waters of the Sea, with

10. But they rebelled, and vexed his holy Spirit: Therefore he was turned to be their Enemy, and he fought against them.

11. Then he remembred the Days of old, Moses and his People, saying, Where is he that brought them up out of the Sea, with the Shepherd of his Flock? where is he that put his holy Spirit within him?

12. That led them by the right Hand of Moses, with his glorious Arm, dividing the Water before them, to make himself an everlasting Name?

13. That led them through the Deep,

Deep, as an Horse  
in the Wilderness,  
that they should  
not stumble?

14. As a Beast  
goeth down into the  
Valley, the Spirit  
of the Lord caused  
him to rest: So  
didst thou lead thy  
People, to make  
thy self a glorious  
Name.

15. Look down  
from Heaven, and  
behold from the  
Habitation of thy  
Holiness, and of  
thy Glory: Where  
is thy Zeal and  
thy Strength, the  
Sounding of thy  
Bowels, and of thy  
Mercies towards  
me? are they re-  
strained?

16. Doubtless  
thou art our Fa-  
ther, though Abra-  
ham be ignorant of  
us, and Israel ac-  
knowledge us not:  
Thou, O Lord, art  
our Father, our  
Redeemer, thy  
Name is from e-  
verlasting.

as much Safety as an Horse goes  
upon plain Ground.

14. As a Beast goes easily down  
a smooth Valley, so did the Spi-  
rit of the Lord conduct the Peo-  
ple of *Israel* into the promised  
Land of Rest and Security; so  
didst thou, O Lord! bring them  
into *Canaan*, to thy great Glory  
and Renown.

15. Look down from Heaven  
with an Eye of Pity, and help us  
thy People, as thou didst our  
Fathers yet afore. Why are thy  
tender Compassions and Mercies  
kept back from thy Servants in  
these Days?

16. Though our Fathers, ac-  
cording to the Flesh, *Abraham* and  
*Israel*, be dead, with whom thou  
madest the Covenant of Mercy,  
and are no more able to help and  
direct us; yet thou, who art the  
God that liveth for ever, hast  
vouchsafed to call thy self, Our  
Father and Redeemer of old.  
(*Deut. xxxii. 6. Malach. i. 6.*) thou  
art from everlasting, and our  
only Hope is in the Relation we

have to thee.

17. O

17. O Lord, why hast thou suffered us to err from thy Ways, and by withdrawing thy Spirit as a just Desert for our Sins, given us over to the hardening our Hearts before thee; return again to us in Mercy now after the Time that thou hast been angry with thy chosen People.

18. It is but a little while (in Comparison of that Promise and Covenant made to thy People) that thy peculiar and select Nation have possessed this good Land, and now our Adversaries the Heathens have destroyed thy holy Temple.

19. We are thine own Charge and chosen Inheritance; thou hast given Laws and exercised a manifest Sovereignty over us: But they were never owned by thee, or called thy chosen People; shew not therefore more Regard for them than for us.

17. O Lord, why hast thou made us to err from thy Ways? and hardened our Heart from thy Fear? Return for thy Servants sake, the Tribes of thine Inheritance.

18. The People of thy Holiness have possessed it but a little while: Our Adversaries have trodden down thy Sanctuary.

19. We are thine, thou never barest Rule over them, they were not called by thy Name.



## CHAP. LXIV.

The Prayer of the Church continued for the Favour of the Lord to them, in the Restoration of their Cities and Sanctuary laid waste for their Sins, which they sadly lament.

O H that thou wouldest rent the Heavens, that thou wouldest come down, that the Mountains might flow down at thy Presence,

O That thou wouldest magnify thy Power in the Deliverance of thy People in these Days, as thou didst in Favour of our Fore-Fathers at Mount Sinai of old, when the Thunder, Lightning and Tempests that shook the Heaven and Earth, did testify thy Presence.

2. As when the melting Fire burneth, the Fire causeth the Waters to boyl, to make thy Name known to thine Adversaries, that the Nations may tremble at thy Presence.

3. When thou didst terrible Things, which we looked not for, thou camest down, the Mountains flowed down

2. Come with such Zeal in our Behalf, that all the adversary Powers may melt before thee as Metal before a Fire; that their Horror and Confusion may testify thy Greatness and Power, and all those Nations which now slight thee, may tremble at thy Presence.

3. When thou didst thy terrible Things in former Days, such as thy Servants could not expect, the very Mountains seemed like melted Streams of sulphurous Matter.

4. And

\* 1 Cor. ii. 4. And the Methods of thy Dispensations, whereby thou wilt fulfil thy Promises, will be beyond any Thing we can think or conceive.

5. Thou meetest with thy Blessings those that come unto thee in the Ways of thy Commandments, and live under a continual Sense of thy Providence; but as for us, we have done wickedly, and thou art justly displeased at us; whereas, if we had the Grace to have continued in thy Ways, we should certainly have been saved.

6. But we are all most abominably sinful before thee: Our best Services and Obedience are full of odious and shameful Corruptions, and therefore under this Displeasure of thine we cannot but fall away like a dry Leaf from the Tree; and the just Punishment of our Iniquities, like a Wind, hath blown us away and dispersed us.

7. And there is none of us that layeth our Calamities so to Heart as to raise our Minds to such devout

down at thy Presence.

4. For since the Beginning of the World\* Men have not heard, nor perceived by the Ear, neither hath the Eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.

5. Thou meetest him that rejoiceth, and worketh Righteousness, those that remember thee in thy Ways: Behold, thou art wroth, for we have sinned: In those is Continuance, and we shall be saved.

6. But we are all as an Unclean Thing, and all our Righteousnesses are as filthy Rags, and we all do fade as a Leaf, and our Iniquities, like the Wind, have taken us away.

7. And there is none that calleth upon thy Name, that

that stirrath up  
himself to take hold  
of thee : For thou  
haft hid thy Face  
from us, and hast  
consumed us, be-  
cause of our Ini-  
quities.

8. But now, O  
Lord, thou art our  
Father : We are  
the Clay, and thou  
our Potter, and we  
all are the Work  
of thy Hand.

9. Be not wroth  
very sore, O Lord,  
neither remember  
Iniquity for ever :  
Behold, see we be-  
seech thee, we are  
all thy People.

10. Thy holy  
Cities are a Wil-  
derness, Zion is  
a Wilderness, Je-  
rusalem a Deso-  
lation.

11. Our holy  
and our beautiful  
House, where our  
Fathers, praised  
thee, is burnt up  
with Fire : And  
all our pleasant  
Things are laid  
waste.

vout Considerations as to make  
God our Refuge in this Day of  
Adversity, therefore haft thou  
withdrawn thy Protection from  
us, and afflicted us, because of our  
Iniquities.

8. But now, O Lord, we call  
upon thee, we own and acknow-  
ledge thee to be our Father ; we  
are the Vessels that thou haft  
made, we are the Work of thine  
Hands.

9. Be not so angry with us, O  
Lord, as never to forget our Of-  
fences ; but consider, we pray  
thee, that we are thy peculiar  
People.

10. The Cities in the holy Land  
of Judea are utterly waste, more  
especially Jerusalem is destroyed.

11. Thy beautiful Temple,  
whitherto we and our Fathers re-  
sorted to worship thee, is also burnt  
with Fire, and all those rare Pieces  
of Workmanship in which they  
delighted, are utterly consumed.

12. Canst thou forbear thy Re-  
sentments to thine Enemies for  
these Things, O Lord? Wilt  
thou be still, and suffer them to  
afflict us after this Manner?

12. Wilt thou re-  
frain thy self for  
these Things, O  
Lord? Wilt thou  
hold thy Peace, and  
afflict us very sore?



CHAP.



## C H A P. LXV.

The Church had in the former Chapter complained to God of her Afflictions, and asked him, Whether he would still suffer them to be punished? To which Question he answers, That he would still permit their Enemies to afflict them for their Infidelity, Idolatry, and Hypocrisy; but that he would save a Remnant, and bring them into the Christian Church, and make of them a glorious People; and then gives a Description of that new State which should commence from their Restoration.

I<sup>\*</sup> am sought of them that asked not for me: I am found of them that sought me not: I said, Behold me, behold me, unto a Nation that was not called by my Name.

2. I have spread out my Hands all the Day unto a rebellious People, which

YEA, I shall suffer you to be punished for your Sins, for ye will not believe and amend: The Gospel of Peace and Reconciliation will be preached to you, and ye will not receive it; but they will take hold of it, that did not seek it. Your Rejection of the *Messias* will cause me to offer the Terms of Salvation to the *Gentile* Nations that were not yet in Covenant with me.

2. I shall use all probable Means to reduce you; all Persuasion and Intreaty in order to your Conversion, but in vain; for ye will con-

\* Rom. x.  
20.

tinue to worship me after your own Way, and not according to my revealed Will.

which walketh in  
a Way that was  
not good, after their  
own Thoughts:

3. You will be guilty of such Enormities as will provoke me to Anger, not considering that I am present every where, and behold all your Actions. When I have appointed the Temple at *Jerusalem* only for the Place of Worship, ye will sacrifice in Groves and private Orchards, and erect Altars elsewhere, according to your own vain and superstitious Fancies.

3. A People that  
provoketh me to  
Anger continually  
to my Fate, that  
sacrificeth in Gar-  
dens, and burneth  
Incense upon Alt-  
ars of Brick.

4. You will be guilty of very many idolatrous Actions, as giving your selves up to the Practice of Necromancy, consulting with evil Spirits, and making no Difference of those Meats which the Law hath made abominably unclean.

4. Which re-  
main among the  
Graves, and lodge  
in the Monumens,  
which eat Swines  
Flesh, and Broth of  
abominable Things  
is in their Vessels:

5. Ye will be proud and arrogant, scorn and deride all the Admonitions of my Prophets, and esteem your selves holier than all others. Will not these Things, think you, be offensive to me? Will they not provoke and kindle mine Anger against you?

5. Which say,  
Stand by thy self,  
come not near to  
me, for I am Hol-  
ier than thou.  
These are a Smoke  
in my Nose, a Fire  
that burneth all the  
Day.

6. You may think I shall forget these Things, but you are mistaken; I have noted them, and shall remember you with a Vengeance, and punish you severely for them.

6. Behold, it is  
written before me,  
I will not keep Si-  
lence, but will re-  
compence, even re-  
compence

7. You

compence into their Bosom.

7. Your Iniquities, and the Iniquities of your Fathers together, (saith the Lord,) which have burnt Incense upon the Mountains, and blasphemed me up on the Hills: Therefore will I measure their former Work into their Bosom.

8. Thus saith the Lord, As the new Wine is found in the Cluster, and one saith, Destroy it not, for a Blessing is in it: So will I do for my Servants sake, that I may not destroy them all.

9. And I will bring forth a Seed out of Jacob, and out of Judah an Inheritour of my Mountains: And mine Elect shall inherit it, and my Servants shall dwell thereon and

10.

7. You have heard of the idolatrous Acts of your Fore-Fathers, and yet are going to fulfil their Iniquities; therefore will I complete the Punishment due to their Sins upon you their Children, who follow their Example.

8. However, as a Man designing to cut down a sour ill-fruited Vineyard, finding here and there a Stem yielding a pleasant flavoured Grape, forbears to destroy it; so will I do with my People: In the Generality they will deserve an utter Extirpation; yet for the Sake of some of them, whom I may find careful and conscientiable in their Ways, I will not destroy them all.

9. Out of this Stock shall arise a better Generation, who shall repossess the Inheritance of their Ancestors, and my chosen Ones shall dwell again in the Mountains of Judea,

10. There

## A PARAPHRASE ON

10. There shall be a full Rehabilitation of the whole Land of Israel and Judah. The late desolate Pastures of Sharon, and the fruitful Valley of Achor shall be again put to use, and serve for the Feeding and Grazing of their Flocks and Herds.

11. But as for you that break my Commandments, and forbear to worship in my Temple, but eat and drink in Honour of Heathen Idols,

12. I will make a Distinction between you and those that obey my Voice: As you have bowed down to Idols, so will I make you to bend to your Enemies Swords. I will give you over to Destruction for your Obstinacy in refusing to hearken to all my Invitations, and continuing in those sinful Ways, you know, I utterly abhor.

13. 14. Behold my true and faithful Servants shall eat, drink, and rejoice in the Enjoyment of the good Things of the Land, whilst ye that despise the Means

10. And Sharon shall be a Fold of Flocks, and the Valley of Achor a Place for the Herds to lie down in, for my People that have sought me.

11. But ye are they that forsake the Lord, that forget my holy Mountain, that prepare a Table for that Troop, and that furnish the Drink Offering unto that Number.

12. Therefore will I number you to the Sword, and ye shall all bow down to the Slaughter: Because, when I called, ye did not answer; when I spake, ye did not hear, but did evil before mine Eyes, and did choose that wherein I delighted not.

13. Therefore, thus saith the Lord God, Behold, my Servants shall eat, but ye shall be hun-  
gry;

gry; behold, my  
Servants shall  
drink, but ye shall  
be thirsty: Behold,  
my Servants shall  
rejoice, but ye shall  
be ashamed:

14. Behold, my  
Servants shall sing  
for Joy of Heart,  
but ye shall cry for  
Sorrow of Heart,  
and shall howl for  
Vexation of Spirit,

15. And ye shall leave your Name for a Curse unto my Chosen ; for the Lord God shall slay thee, and call his Servants by another Name.

16. That he  
who blesseth him-  
self in the Earth,  
shall bless himself  
in the God of  
Truth, and he that  
sweareth in the  
Earth, shall swear  
by the God of Truth;  
because the former  
Troubles are for-  
gotten, and because  
they are hid from  
mine Eyes.

of Grace, shall cry for Want, and howl through excessive Sorrow, &c.

15. Your Name and Memory  
shall be so execrable to all my  
Chosen, as when they would curse  
one another, they shall say, So  
may God curse thee as he did  
the Jews; for I will, indeed, de-  
stroy your wicked Families for  
their Infidelity, and hereafter call  
all true Believers by another  
Name; even the glorious Name  
of Christians.

16. I will utterly abolish Idolatry, and throughout all the Earth Men shall worship me only : Whether they pray, or whether they swear, or whatsoever religious Act they do, it shall be directed to me, as the only true God ; for I have determined to take away their former Troubles, and bring their Calamities to an End.

\* 2 Pet.  
iii. 13.  
Revel. xxi.  
3.

17. Behold, I will bring a new Scene of Affairs upon the World; The whole Earth shall seem to be new-moulded; the Excellency of this new State shall so exceed the former, that the Consideration of the One shall quite drown and abolish the Memorial of the Other.

18. Be glad, and rejoice exceedingly, O ye faithful Souls, who shall receive the Benefit of this happy Renovation; for I will give Fulness of Joy to my Church, and make my Servants right glad.

19. I will show great Tokens of Kindness to my City Jerusalem, will take Pleasure in my obedient People, and by removing the Occasions of Sorrow fix them in a State of Joy and Happiness.

20. There shall be thence-forward a perfect Age and Stature in Christ: All shall attain to their due Growth: The Child shall reach to an happy Maturity, and those that are old shall enjoy a strong

17. For behold, I \* create new Heavens, and a new Earth: And the former shall not be remembered, nor come into Mind.

18. But be you glad, and rejoice for ever in that which I create: For behold, I create Jerusalem a Rejoycing, and her People a Joy.

19. And I will rejoice in Jerusalem, and joy in my People, and the Voice of Weeping shall be no more heard in her, nor the Voice of Crying.

20. There shall be no more thence an Infant of Days, nor an old Man, that hath not filled his Days: For

+ If a spiritual Sense may be allowed in this Verse, as well as in many others of the Book, I think it is this, That as there is a Day of Nature, which in this happy State shall be prolonged; so there shall be also a Day of Grace, wherein both the young Child and the old Man, that is, every one, shall be said to have fulfilled his Days, by being

the Child shall die  
an hundred Years  
old; but the Sinner  
being an hundred  
years old, shall  
be accursed.

strong and vigorous Age: Thus blessed shall they be that are in Christ. But those that are out of him, shall be no less miserable: For the Sinner, though he enjoy a long Life here on Earth, yet is, and shall be accursed; the Length of his Days shall add to the Extremity of his Torment.

21. And they  
shall build Houses,  
and inhabit them;  
and they shall plant  
Vineyards, and eat  
the Fruit of them.

22. They shall  
not build, and an-  
other inhabit; they  
shall not plant, and  
another eat: For as  
the Days of a Tree  
are the Days of my  
People, and mine  
Elect shall long en-  
joy the Work of  
their Hands.

21. These Christians shall live in the full Enjoyment of temporal Blessings; for they shall quietly possess the Houses they build, and personally enjoy the Fruit of their own Labours.

22. Be no more subject to the Rapine and Violence of Enemies, to destroy them or their Works; but as you see a Tree grow and decay according to its Nature, so shall my People arrive at a full Age; they shall be long-lived.

23.

23. They

ing brought into the Christian Church, and made Partaker of the Benefits of the Covenant of Grace by Baptism.

The Prophet Ezekiel, speaking of the Conversion of the Jews, introduces the Lord saying thus to them. I will take you from among the Heathen, and gather you out of all Countries, and will bring you into your own Land; then will I sprinkle clean Water upon you, and ye shall be clean. ch. xxxvi. ver. 24, 25. A new Heart also will I give you, and a new Spirit will I put within you, ver. 26. This clean Water must surely mean the Blood of Christ, signified by baptismal Water, by which they shall be admitted into Christ's Church, and partake of the Benefits of his Redemption in the Removal of their Natures unto Gospel Obedience.

But this I submit, as my own private Conjecture only, to the Reader's Judgment.

23. They shall see the happy Effects of all their Labours : For they shall be deemed the true Children of Abraham, Isaac, and Jacob, and be blessed both in themselves, and their Generations.

24. I will even meet them with my Blessings, and grant them their Hearts Desire before they can well ask it.

25. I will so reform the World, and cause so much Love, Unanimity, and brotherly Kindness to abound amongst Men; that all Fierceness and Inhumanity being laid aside, the most different Natures and Inclinations shall come to the sweetest Harmony and Agreement.

23. They shall not labour in vain, nor bring forth for Troubles, for they are the Seed of the Blessed of the Lord, and their Offspring with them.

24. And it shall come to pass, that before they call, I will answer, and whilst they are yet speaking, I will hear.

25. The Wolf and the Lamb shall feed together, and the Lion shall eat Straw like the Bullock : And Dust shall be the Serpents Meat. They shall not hurt nor destroy in all my holy Mountain, saith the Lord.



C H A P. LXVI.

In this last Chapter God sheweth, that in this new State, the Jewish Temple and Synagogues shall be abolished, and Christian Churches constituted in their Room, wherein all Nations shall worship God in Spirit and Truth of Heart, and not by external Sacrifices, and carnal Ordinances. He assigns the Causes of rejecting many of the Jews, and calling the Gentiles, promising in due Time to unite them into one glorious and flourishing Church, and to punish Idolaters.

**T**HUS saith the Lord, \* The Heaven is my Throne, and the Earth is my Footstool; where is the House that ye build unto me? and where is the Place of my Rest?

2. For

**W**HY do ye, vain Jews! think to merit my Favour <sup>\*Act 7. 49.</sup> by telling me, that if I would permit you to return to your own Land, ye would build the Temple again for my Service? Do you think that this shall atone for all your Hypocrisy and Misbehaviour? I'll make you to know I have no need of an House of your building. I have another Manner of House of my own, even the Heaven of Heavens is the Roof of it, and the Earth is the Floor; in that I can, and do live gloriously,

riously, without any material Fabric of your making.

2. All Things in Heaven and Earth are mine, and owe their Original to me; therefore I stand not in need of an House, which is an inconsiderable Part of the Earth. Yet though I am thus exalted, my Love and Regard is to that Man that is of a true, broken, penitent, and faithful Heart: He is a fit Temple for me to dwell in: I will live with him that is afraid of displeasing me.

3. Without this devout Temper of Mind, all your Sacrifices, Oblations, and Incense, will be as odious to me as Murder, Idolatry, and other horrid Prophanations of my Name; and though I warn you against these Things, yet will ye go on in your own ways, and take Pleasure in your Abominations.

4. But I will punish you by giving you up to your own Delusions: Ye shall be led aside by false Traditions, instead of my pure Word: Ye shall be afraid of the Heathen Power, and so be brought

under a burden of tribulation, even to death. 2. For all those Things hath mine Hand made, and all those Things have been, saith the Lord: But to this Man will I look, even to him that is poor and of a contrite Spirit, and trembleth at my Word.

3. He that killeth an Ox, is as if he slew a Man: He that sacrificeth a Lamb, as if he cut off a Dog's Neck: He that offereth an Oblation, as if he offered Swine's Blood: He that burneth Incense, as if he blessed an Idol: Yea, they have chosen their own Ways, and their Soul delighteth in their Abominations.

4. I also will choose their Delusions, and will bring their Fears upon them, because when I called, none did

did answer ; when I spake, they did not hear : But they did evil before mine Eyes, and chose that in which I delighted not.

5. Hear the Word of the Lord, yet that tremble at his Word, Your Brethren that hated you, that cast you out for my Name's sake, said, Let the Lord be glorified : But he shall appear in your Joy, and they shall be ashamed.

6. A Voice of Noise from the City, a Voice from the Temple, a Voice of the Lord that rendeth Reckonance to his Enemies.

7. Before she travailed, she brought forth : Before her Pain came, she was delivered of a Man Child.

8. Who hath heard such Things, who hath seen such Things ? shall the

Earth

brought to do those Things that shall hasten your Destruction, from those very People ye feared : You not obeying my Will shall pull down these Judgments upon you.

5. But hearken to what I say, ye Jews that shall embrace the Gospel and true Faith in Christ : Your Brethren shall hate you for becoming Christians, and will cast you out of their Synagogues, and in Derision bid you call upon God to do some extraordinary Thing on your behalf ; and so I will : For when I lay my Judgments upon them, I will deliver you, and give these Scoffers up to Destruction before your Faces.

6. Behold, their Judgment is at hand ; I seem already to hear a Voice of Noise and Uproar from the City Jerusalem, and from the Temple which shall be destroyed, even a fearful Noise of that just Vengeance which is subduing mine Enemies.

7. After this, my Church, under the Gospel, shall be exceeding fruitful ; Christianity shall spread it self over the World with wonderful Ease and Swiftnes.

8. The Suddenness of this Event shall be no less surprizing, than if ye were to see the Fruits of the Earth, which in the course of Na-

ture

ture are brought to Perfection by slow degrees, blossom and ripen all in one Day; the Fruitfulness of this spiritual Increase will be as wonderful, as if a whole Nation were born at once, or of one Woman.

9. But indeed, why should any wonder at it? When I, who am the Lord God Almighty, have engaged to do it. Men may indeed undertake Things, and for want of Power not bring them to Perfection; but shall it be said so of me?

10. No, I will establish my Church, and let all those that wish her well, and have pitied her former afflicted Estate, now congratulate her prosperous Condition.

11. For you shall partake of the Benefit of her Blessings, and have a share in the Glory I will bestow upon her.

12. All manner of Prosperity shall flow in upon her; for the Gentiles, beholding the Privileges of my People, shall be converted, and gush in upon her like a mighty Torrent.

*Earth be made to bring forth in one Day, or shall a Nation be born at once? for as soon as Zion travailed, she brought forth her Children.*

9. Shall I bring to the Birth, and not cause to bring forth? saith the Lord. Shall I cause to bring forth, and shut the Womb? saith thy God.

10. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: Rejoice for Joy with her, all ye that mourn for her.

11. That ye may suck, and be satisfied with the Breasts of her Consolations: That ye may milk out, and be delighted with the Abundance of her Glory.

12. For this saith the Lord, Behold, I will extend Peace to her like a River, and the Glory

Glory of the Gentiles like a flowing Stream: Then shall ye suck, ye shall be born upon her Sides, and be dandled upon her Knees.

13. As one whom his Mother comforteth, so will I comfort you: And ye shall be comforted in Jerusalem.

14. And when you see this, your Heart shall rejoice, and your Bones shall flourish like an Herb: And the Hand of the Lord shall be known towards his Servants, and his Indignation towards his Enemies.

15. For behold, the Lord will come with Fire, and with his Chariots like a Whirlwind, to render his Anger with Fury, and his Rebuke with Flames of Fire.

16. For by Fire and by his Sword,

Torrent. Then shall ye together become the true Sons of my Church, and she shall nourish you with the Doctrine, Gifts, and Graces of the Gospel.

13. No Mother shall give more Comfort to her Child, than I will to you, when I have brought you again into Jerusalem.

14. When this shall come to pass, ye Jews shall be as if ye received Life from the Dead; and all the World shall plainly behold the Difference I make between those that worship me purely, and those that profane my Service.

15. I will cause them to be punished after a most terrible manner: Whirlwinds and Flames of Fire shall be my Executioners.

16. With Fire and Sword will I fight with these wicked Ones, and

great shall be the Number of the Slain.

*will the Lord plead with all Flesh: And the Slain of the Lord shall be many.*

17. Those that are guilty of idolatrous Acts, introducing a false Way of Worship, contrary to my Word and Commands, and the Revelation of my Will made known unto them, shall be visibly punished and destroyed before your Faces.

*17. They that sanctify themselves and purify themselves in the Gardens, behind one Tree in the midst, eating Swine's Flesh, and the Abomination, and the Mouse, shall be consumed together, saith the Lord.*

18. I see all their Works, and know all their Pleas and Excuses; but they shall all be destroyed that do such Things, and I will gather me a Church out of all Nations of the Earth, and these adopted Children, of what Country or Kingdom soever, shall receive my holy Institutions and Ordinances, be Partakers of my Grace, and see the glorious Work of Salvation by me their God.

*18. For I know their Works and their Thoughts; it shall come, that I will gather all Nations and Tongues, and they shall come and see my Glory.*

19. And I will set up an Ensign, even the *Messias*, among them, under whose Banner they shall be gathered together; and out of these that have escaped this Judgment, and are settled in the true Way of Worship, will I choose fit Preachers and Ministers,

*19. And I will set a Sign among them, and I will send those that escape of them unto the Nations, to Tarshish, Pul, and Lud, that draw*

*draw the Bow, to  
Tubal and Javan  
to the Isles afar off,  
that have not heard  
my Fame, neither  
have seen my Glory,  
and they shall  
declare my Glory  
among the Gentiles.*

20. *And they  
shall bring all your  
Brethren for an  
Offering unto the  
Lord out of all Na-  
tions, upon Horses,  
and in Chariots,  
and in Litters, and  
upon Mules, and  
upon swift Beasts,  
to my holy Mount-  
ain Jerusalem,  
saith the Lord, as  
the Children of Is-  
rael bring an Of-  
fering in a clean  
Vessel into the  
House of the Lord.*

21. *And I will  
also take of them for  
Priests and for Le-  
vites, saith the  
Lord.*

22. *For as the  
new Heavens, and  
the*

*sisters, whom I will send as my  
Messengers to all Nations to con-  
vert them unto me. Those that  
never yet heard of my Name, nor  
have seen any of the glorious  
Works that I have done, shall  
now be enlightened; for these my  
Messengers shall publish my Go-  
spel to all the World.*

20. *And they shall be a means  
to turn the Hearts of the World  
unto me, and to win Men from  
their Superstitions and Impieties  
to the Worship of the true God,  
so that out of all Nations there  
shall be some added to the Church,  
who shall hasten, by their sev-  
eral ways of Conveyances, to Je-  
rusalem to receive Instructions, and  
learn the right Method of De-  
votion, and there join themselves  
to the Assemblies of my People  
with no less Zeal and Purity, than  
the Children of Israel were wont  
to serve and worship me in the  
House consecrated to my Name.*

21. *And of these will I take  
some to my immediate Service,  
and make them Ministers of the  
Gospel to preach my Word, and  
perform all the Offices of my  
Church, as Priests to the rest of my  
People.*

22. *For as I intend this new  
State of the Church shall be per-  
manent*

manent and lasting, so shall there be a continual Succession of true Believers for the upholding of it.

*the new Earth, which I will make, shall remain before me, saith the Lord, so shall your Seed and your Name remain.*

23. And whereas in the old Law, there were set Times, and particular Solemnities, in which the Jews were obliged to attend at the Temple at Jerusalem to offer Sacrifices, now under this new Dispensation of the Gospel, all religious Duties shall be made perpetual, and to be continued without Interruption: And all Nations in their several Lands shall at all Times come to worship me in their religious Houses or Churches, which shall be consecrated and set apart for my Service.

24. And when all these Things which I foretel you shall come to pass, go out, and observe what is become of those Idolaters who have profaned my Worship. You shall be Witnesses of my Vengeance upon them: You shall behold them dead Carcasses, rotting on the Ground, full of deadly Stench and devouring Worms, insomuch that ye will loath and abhor the abominable Sight. But consider this will be nothing, in respect of the sad Condition

*23. And it shall come to pass, that from one new Moon to another, and from one Sabbath to another, shall all Flesh come to worship before me, saith the Lord.*

*24. And they shall go forth and look upon the Carcasses of the Men that have transgressed against me: For their Worm shall not die, neither shall their Fire be quenched, and they shall be an abhorring unto all Flesh.*

dition hereafter of those Wretches who shall die in their Sins : The Worms that gnaw these Idolaters Carcasses will die, and the Ferment of their Corruption will abate, but the Worm of Conscience in the other World will be perpetually gnawing, and the Fire of Hell will never be extinguished.

*F I N I S.*





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- state of Sin and Infidelity ; prophesies that the Jews shall return to their own Land again, and flourish there ; and that the Remainder of the Gentiles, seeing such visible Characters of God's Love to them, shall also come into the Church, for which Blessing of Union he brings in the Church praising God. Page 369
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- Chap. LXIII. A Dialogue between Christ and his Church. He satisfies her of the Necessity of pouring down his Vengeance upon her Enemies, in order to save her ; whereupon she makes a Prayer of Thanks and Supplication unto God. 377
- Chap. LXIV. The Prayer of the Church continued for the Favour of the Lord to them, in the Restoration of their Cities and Sanctuary laid waste for their Sins, which they sadly lament. 383
- Chap. LXV. The Church had in the former Chapter complained to God of her Afflictions, and asked him, Whether he would still suffer them to be punished ? To which Question he answers, That he would still permit their Enemies to afflict them for their Infidelity, Idolatry, and Hypocrisy ; but that he would save a Remnant, and bring them into the Christian Church, and make of them a glorious People ; and then gives a Description of that new State which should commence from their Restoration. 387
- Chap. LXVI. In this last Chapter God sheweth, that in this new State, the Jewish Temple and Synagogues shall be abolished, and Christian Churches constituted in their Room, wherein all Nations shall worship God in Spirit and Truth of Heart, and not by external Sacrifices, and carnal Ordinances. He assigns the Causes of rejecting many of the Jews, and calling the Gentiles, promising in due Time to unite them into one glorious and flourishing Church, and to punish Idolaters. 395



